

5

FOVRE  
SERMONS.

*The two first,*  
OF GODLY FEARE:

*On Hebrewes 4. Verse 1.*

*By Robert Cleauer.*

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*The two last.*  
Of Christian Loue and Life.

*On Canticles 2. Verse 10.*

*By Richard Webb.*

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2 Chronicles 15. 2.  
*The Lord is with you while you be with him.*

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# THE FIRST SERMON: OF GODLY FEARE.

## HEBREVVES 4. VERSE 1.

*Let vs feare therefore, leaft at any time, by forsaking the  
promise of entring into his rest, any of you should seeme  
to be deprived.*

**T**Hese wordes doe depend vpon the former Chapter, where the writer of this Epistle proposeth vnto the HEBREVVES the example of their forefathers, shewing how they rebelled in the wildernesse, and hardned their hearts, and refused to yeeld obedience vnto the word of the Lord, for which cause he swore that they should not enter into his rest, viz. into the land of Canaan; and therein vvas as good as his word; for they all perished in the wildernesse. The like hee declareth to haue fallen out in the time of *Dauid*, to wit, that they refused to hearken vnto Gods voyce, and therefore were excluded from the heauenly rest, albeit they inhabited the land of CANAAN, which was a Type thereof. Herevpon the Apostle enforceth an exhortation by way of application, wherein we may obserue:



1 First, the duties which they ought to looke vnto, which are these two:

1 First, to the intent they may not be like the rebellious Israelites, they must get an holy feare into their hearts.

2 Secondly, they must lay holde of the promise, and not forsake or reiect the same.

2 Secondly, the reasons to moue them therevnto, which are also two:

1 The first whereof is taken from the miserable successe of them that were formerly disobedient, *to wit*, that their carkasses fell in the wildernesse, *Chapter 3. 17. Let vs feare* [therefore,] that is, considering what sinnes they committed, and what fearefull iudgements they incurred, let vs looke better to our selues.

2 The second is drawn from the danger that would ensue vnto themselves, if they did not follow his exhortation; they might seeme to be deprived of that rest which God promised vnto his people.

*Let vs, &c.*] Here we may note whom he doth admonish, in this word [vs] which importeth thus much: let vs Hebrewes; let me that am the writer of this Epistle; let all that are in CHRIST IESVS, euen every one of vs, *feare, &c.* Now, in that hee ioynes himselfe with those, to whom hee giues this caueat, the Doctrine is, that

Hee that doth faithfully instruct others, will also instruct himselfe with his owne precepts.

The neglect of this, is greatly condemned by the Apostle *Paul*, who speaketh vnto the Lewes in this manner; *Thou that teachest another, teachest thou not thy selfe? and thou that preachest a man should not steale, dost thou steale? &c.* In which place he sheweth that it is a fearefull and inexcusable sinne for a man to take vpon him to be an informer of others, and in the meantime to be vntaught himselfe, in respect of any working and sauing instruction; neither was this holy Apostle more ready to censure the omission of this duty in others,

*Doct. 1.*  
Faithfull Teachers will teach themselves.  
*Rom. 1. 21.*



others, than he was carefull to practise it, himselfe; for 2 Cor. 7. 1. hee saith; *Let vs cleanse our selues from all filthinesse of the flesh and spirit, and grow vp vnto full holinesse, in the feare of God:* where wee see that hee. maketh himselfe one of the number. So also, Rom. 7. when hee dilates at large of the corruption that is inherent in mans nature, he still layes load vpon himselfe, and speakes as if no body were in such case as he was. *What I would* (saith he) *that doe I not, but what I hate, that doe I:* and Ver. 18. *I know that in me, that is, in my flesh, there dwelleth no good thing:* and Ver. 24. *O wretched man that I am, who shall deliuer me from the body, of this death?* And as in the matter of humiliation, so likewise in the matter of consolation hee speaketh in his owne person, seeking to apply the comfort to himselfe, as well as to offer it vnto others; *I thanke God through Iesus Christ our Lord, v. 25. q. d. He it is that must deliuer me, and all his elect from the bondage of sinne, and that by Iesus Christ, for which I render humble and heartie praises vnto his Diuine Maiestie.* And againe, Phil. 1. 21. he saith; *Christ is to me both in life and in death advantage.* So that in matters of exhortation and of instruction, of humiliation and of consolation, hee includeth himselfe within the number of those with whom hee hath to deale. And it stands with reason that Ministers and Gouvernors, and all such as are to admonish others, should take this course.

First, because their need requireth it: for haue not they *Reasons.* (as well as others) corruption in them, that needs to be repressed? haue not they many failings that ought to be reformed? haue not they much diffidence and distrust in them, against which they must be strengthened? If it fare thus with them, as none can deny, meet it is that they should take their part with others, when they eyther reprove, or exhort, or comfort, or the like: and indeed, the Lord allots them a portion, together with the rest of his seruants, euen as good householders doe allow their Baker, and Bruer, and Cooke, and other officers, that makes prouision for the whole family, their stint of vittales as farre soorth as any other, for whom they prepare the foode.



2

Secondly, this is a great incouragement and singular motive vnto them that are instructed, or exhorted, &c. to cause them to make vse of that which is spoken, when they see men to take vp the like burdens themselves, as they lay vpon their shoulders, and that they doe not deale hypocritically, as the Pharises did; who imposed heavy burdens vpon others, when as they themselves would not so much as touch them with one of their fingers. This, I say, makes mens words to be regarded and followed, when they require no more of others then they labour to doe themselves; when they minister no medicines vnto others, but they will first take them themselves: and on the contrary part this causeth men to be esteemed Physicians of no worth, when they will take vpon them to cure others of those faults, which they neuer seeke any redresse or reformation of in themselves. He that will make boast that he hath a soueraigne remedie against the Stone, or the Gowte, or any the like maladie, and yet in the meane time be miserably tormented with the same himselfe, shall cause both himselfe, and his skill, to be little set by.

3

Thirdly, it is dangerous and burdalous for mens soules not to ioyne themselves with those whom they doe instruct: for the things which they deliuer are eyther true or false: If false, how dare they propose them vnto others for feare of infecting and poysoning? If they be true, how can they but receiue them, and make vse of them in their owne soules, vntill they will haue their owne speeches to be brought in as witness against themselves, and their owne admonitions to be as so many conuictions of themselves to be altogether vnteachable and vntrectable?

4

Fourthly and lastly, they doe not onely hurt their owne soules, but hereby they much dishonour God, and disaduantage his seruants. For let them perswade men to be mercifull, to be liberall, to doe good vnto all, and hurt vnto none, &c. The answer of many wilbe this: you Ministers, or you Parsons of the Gospell, can giue good words, but where are your deedes? Such and such we haue heard to deliuer as  
found



found exhortations as you doe, and yet (God knowes) they come short enough in their practise. You can tell vs that wee must be mercifull, &c. but surely there are none more rauenous then you Preachers; for there are many of you that will neuer be satisfied, but would heape together a whole world of liuings if you could get them. Thus is the name of God blasphemed through such mens loosenesse; and therefore doth the Lord forbid them to take his word into their mouthes, that cast it behinde their backes, and hate to be Psal. 50. reformed thereby. Holy speeches are vtterly vnbecoming vnholie persons, neither will the Lord hold them guiltlesse, that doe in such sort take his glorious Name in vaine.

Therefore let vs in our exhortations before wee speake, Use 1. seriously be-thinke our selues what wee are to speake, and as farre as possibly wee can, labour to digest it before hand. Let vs be so teachers of others, that we be also learners our selues. If we haue matters of ill newes and of terrour to deliuer, let vs not vtter them as if they did not concerne vs, nor throw the threatnings of God abroad as durtes, whereof wee our selues are nothing at all afraid: but let vs strue to be inwardly moued and affected therewith, euen as the Prophet *Habakkuk* was with those things vvhich were reuealed vnto him. *When I heard (saith he) my belly trembled, my lips shooke at thy voice: rottenesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble.* We should be Hab. 3. 16. so farre from denouncing the iudgements of God in malice and distemper against the parties, that we should endeavour thoroughly to affect our owne hearts with feare and griefe, before we vtter them vnto others. And the like may be said for instructions, or consolations, which we are about to Minister vnto any, we must in the first place make our owne vse thereof.

Secondly, this is for the condemnation of those that are appointed to be teachers of others, and yet none more vntaught than they: who are set as shepheards ouer Christ his sheepe, and yet are themselves as sheepe without a shepheard, because they are not shepheards vnto themselves, as all good  
Ministers.



Ministers ought to be. Thence it cometh to passe, that albeit they giue others many good leisons concerning mercie, and humilitie, and patience, and the like, yet none are more cruell, none more proud; none more reuengefull then they.

And so in families, many gouernors are to be rebuked, who are very hot and violent in dealing against the faults of their seruants, and children, without any consideration of that like in themselves: whereas every reproofe which they giue vnto their inferiours, should put them in minde of those offences which either they haue committed, to be humbled for them, or which they may committe, to take greater heede of them, and to pray more earnestly against them. And as for rebukes, so for chastisements, they should neuer correct either childe, or seruant, but they should lay sharper stroakes vpon their owne hearts for their transgressions against the Lord, than they doe vpon their bodies for their offences against them. Thus if they could doe, they might reape profit by every fault which is committed, and by every reproofe and correction which they giue for the same.

*Let vs therefore feare.*) This is the first duty vvhich they were to performe for the preuening of those euils which befell the stiffe-necked and rebellious Israelites, and for the keeping of themselves in a better course than they tooke, whence this doctrine may be collected, that,

*Dott. 2.*  
Godly feare  
very needfull.  
*Psal. 2. 11.*

*Psal. 4. 4.*

Whosoever will constantly cleaue vnto the LORD in a good way, must awe his heart with an holy feare.

Therefore is it that wee are commaunded to *serue the Lord in feare, and to reioyce before him with trembling.* Whence we see that all the seruices of God, even our reioycings and thanksgiuings, must be mingled with an holy feare. The like exhortation is giuen in another *Psalme, Tremble, and sinne not;* thereby implying that except men doe so, they cannot chuse but sinne.

*Reasons.*

1

Now the reasons why those that will stand in vprightnesse, must be affected with a religious feare, are these:

First, because that is an excellent meanes to preserve them



them from falling; for it sheweth them the perill of sinne, and breedeth in them a detestation thereof; it causeth them to discern an hooke in Satans baytes, when he seemeth to proffer vnto them a good morsell: it maketh them to see that there is a net spread for them, when carnall delights are presented vnto them: and therefore is it that Gods seruants doe stand in awe of those punishments that are appointed for the workers of iniquitie, even when they are tempted vnto any euill, though neuer so secret; and by that meanes are preserved from dangerous falles, when such as are destitute of this feare of God, doe runne headlong into grievous sinnes, and so plunge themselves ouer head and eares in vnuadoideable, and yet intollerable woes and miseries. Iob 31.

Secondly, as the feare of the Lord is a soueraigne prerogative to keepe men from falling; so is it an excellent helpe to restore them when once they haue fallen. For that will cause them seriously to consider what arrerages they haue runne into, and what a dangerous case they are in, and so to bestirre themselves with all speede and with all diligence to get out of the same; even as one that perceiues he hath taken Ratf-bane, or any deadly poyson, will hasten to the Physition, and vse all meanes that may be to free himselfe from that danger wherein he standeth. 2

Thirdly, as this sanctified feare will restraine and recover vs from euill practises, so will it drive vs forward vnto holy duties, and makes breake through all inconueniences, and troubles, and oppositions, that would otherwise hinder vs from the same. This holy feare will overcome all fleshly feares, and cause vs to persist in good wayes, according to that of the Prophet *Jeremy*, who bringeth in the LORD, Ier. 32. 40.  
speaking thus; *I will put my feare in their hearts, and they shall not depart from me.* No outward dangers can withdraw them from obedience; neither can any manner of difficulties hinder them from proceeding in good courses: Gods voice is more forcible to make them goe on, than all the threatnings of men can be to stay them: and therefore those that doe more dread mens words than the Lords, deale as



absurdly, as if they should be more terrified at the barking of a Curre that stands in the way against them, than of the voyce of a Lyon that pursueth them at the heeles to teare them in pieces, if they hasten not forward: or as if they should be more afrayd of a childe that threatneth to strike them, if they passe by him, than of a man of Warre that followeth close after them to smite them with a sword, if they goe not speedily on their way. The holy men of God haue beene otherwise affected; *Micaiah* was more fearefull of of, sending the Lord, than of displeasing *Ahab*. When *Moses* saw that God was angry with him for his carnall reasoning against the Lords sending of him vnto *Pharaoh*, he left off disputing, and chose rather to aduenture vpon any perill, than vpon Gods displeasure. When *Jeremy* was threatned by the Lord, that if he would not deliuer his message, hee should be destroyed, the Prophet had done, and durst make no more obiections in his owne behalfe: so effectually is this blessed and holy feare, whersoever it is thoroughly rooted and settled in the heart.

*U/* 1.

Which maketh first for the reproofe of those that liue in presumption, and thinke it the best way to haue the promises performed vnto them, to be bolde and confident that they shall be performed, though in the meane time they walke on in the practise of notorious euils, and so haue no ground at all whereon to build this their false and fond imagination and perswasion. Wee haue a strong faith in God (say they) and doe belecue that he will be mercifull vnto vs, and therefore nothing shall feare vs; no, not the threatnings of the word that are denounced against vs: as who should say, they are but words of course that shall neuer take effect: but what is this lesse than to giue God the lye? for he sayth that adulterers and vncleane persons, and lyars, and raylers, shall not enter into the kingdome of Heauen: but they say, albeit we liue in these sinnes, yet wee shall goe to Heauen notwithstanding; what horrible presumption is this? and how miserable must they needs be all, whose hope depends on this, that it may be the Lord is mistaken, and that his doings



doings will at length be found contradictory to his words?

A second use of this point may be to teach vs to get this holy feare of God into our hearts, and for this end to meditate on the glorious Maiestie of the Lord, and on his wonderfull iudgements executed vpon presumptuous offenders, &c. whereby this affection may be begunne, and continued, and increased in vs. Whereof else where more largely.

On the first  
Commande-  
ment.

Let vs feare therefore, why? because others prouoking the Lord were so grieuously plagued by him, let vs be made more wary through their example. Whence we may learne this doctrine, that the falles of others before vs, should make vs to looke better to our owne standing.

Other mens sinnes and plagues must be so many admonitions and forewarnings vnto vs, to take heed of the like. This the Apostle presseth in the Epistle to the *Corinthians*, where, hauing spoken of diuers particular offences of the Israelites, and of the seuerall punishments that were inflicted vpon them for the same, he maketh this conclusion, *Now all these things came vnto them for examples, and were written to admonish vs, vpon whom the ends of the world are come: wherefore let him that thinketh he standeth, take heed lest he fall.* *Doct. 3.* Other mens evils must make vs warie.

1 Cor. 10. 11.

Whence we see it euident, that when the Lord punished the stubborne and rebellious Israelites in the desert, hee did ayme at the good of all his Elect that should liue in succeeding ages, and caused that Story to be written that all that should read it might make their vse of it, and become more wary by their example; that they be not murmurers, idolaters, fornicaters, tempters of God, &c. as they were, least being found guilty of the same sinnes, they pertake with them in the like punishments. In this very sort also dealeth the Wiseman in the *Proverbs*; for, hauing shewed how dangerous and pernicious the entisements and practises of the whorish woman are, hee thereupon inferreth, *Let not thy heart decline to her: wander thou not in her paths, for she hath caused many to fall downe wounded:* and least any should too farre presume vpon his owne strength, and so imagine that he shall escape

Pro. 7. 25. 26.

better



better than others haue done; hee addeth, *The strong men are all slaine by her. Her house is the way vnto the graue, which goeth downe to the chambers of death. q. d.* It is euen like an house that is exceeding contagious, where few or none did euer escape if once they aduentured to come within the doores; and therefore as in that case euery man will be carefull to auoyd the place, and will not so much as passe by the doores, or come vnder the windowes, much lesse thrust himselfe in thither, where all that haue ventured to come in before, haue perished: so the holy Ghost aduiseeth vs with all diligence and due circumspection to shun the occasions of adulterie, and not to come neere the house of the adulteresse, but to auoyd it, as the very portall vnto death, euen to eternall death, both of body and soule: and as *Salmōn* gaue this in precept vnto others, so hee obserued it in practise himselfe; for seeing the field of the slothfull, and the Vineyard of the man destitute of vnderstanding, to be all growne ouer with thornes and nettles, &c. he marked it well, and receiued instruction. The sight hereof made him more wise: for he considered that pouertie did vsually come vpon such, as a Poste, and necessitie like an armed man, that is, speedily and vnresistibly, and therefore hee tooke the greater care to shake off idlenesse and sluggishnesse, vpon which so great misery doth attend, and will certainly ensue.

Pro. 24. 30. 31.

Verf. 3. 2.

Reasons.

Now, let vs consider why wee ought to take warning by other mens harmes.

1

First, there is the same corruption in vs, as there is in them; the vnfaithful and disobedient Israelites that were consumed in the Wildernesse; the men of the old world that perished by the floud; nay, the most vile Sodomites that were burnt to ashes with Fire and Brimstone from Heauen, had no worse a nature than wee haue: for all the sonnes of *Adam* haue drawne an equall portion of originall corruption from the loynes of their first Father. If then we be all of vs naturally alike inclinable vnto euill, why should not wee feare by others falles, least wee be ouertaken in the same sort? Let that had carried himselfe holily and chastely in *Sodom*,



was a man very vnlkely (as wee would haue thought) to fall into incest, and to commit filthinesse with his owne Daughters: yet such was the vilenesse of his nature, that by his Daughters meanes hee was drawn first vnto drunkennesse, and then vnto that other fowle and notorious euill before mentioned. And if such a man as hee were so shamefully foyled, who can secure himselfe from falling?

Secondly, Sathan is the same now, that heretofore hee hath bene: yea, and much more malicious. because he hath since then had a number of foyles, & his time is still shorter, in which regard hee is more imbittered and enraged, and therefore more violent in tempting vnto all manner of iniquitie: and haue not wethen cause to tremble, when we consider the falles of those that haue gone before vs?

Thirdly, the Lords threatnings denounced against sinne, are the same still, and the strictnesse of his iustice in executing them is no whit diminished: but as hee is constant in his goodnesse towards such as obey him, so is hee in his righteousness toward such as disobey him; and if there be any difference betwixt these our times, and the dayes of old, it standeth herein, that those that are offenders now, are likely to speede worse than those of former times, because they haue had their examples, vvhich should haue made them more fearefull of prouoking the LORD, and yet haue not taken benefit thereby, but rushed vpon those greiuous sinnes, for which others haue bene much condemned, and severely punished.

Let this therefore be an instruction vnto vs, that we seriously consider what breaches of the commaundements the Lord hath pursued with forestt plagues heretofore, and so become watchfull ouer our owne hearts and wayes, that we be not found guiltie of the same: thus did *Nehemiah* when he saw the Sabbath prophaned by the Iewes, *Then* (saith he) *Nehem. 13.* *I reprimed the Rulers of Iudah, and said vnto them, what euill thing is this that ye doe, and breake the Sabbath day? Did not your fathers thus, and our God brought all this plague vpon vs, and vpon our Cuike? Yet ye increase the wrath vpon Israel in* *17. 18.*



1 Cor. 11.

*breaking the Sabbath.* In the same manner should we reason: hath not the Lord smitten sundry particular persons in their estate for the prophaning of his holy rest, besides other stroakes that haue lighted vpon their bodies and soules? Nay hath he not brought vpon our whole Nation sundry iudgements euen for this haynous sinne among many other? Why then should wee persist in prouoking him still, and so pull downe vpon our heads one plague after another? So for the abusing of the Lords supper, the Apostle saith, that many among the *Corinthians* were smitten with weakenesse, and sicknesse, and with death it selfe: what vse should wee make thereof? Surely this: Did not they then escape Gods afflicting hand, that came vnpreparedly, and vnworthily, without examining and iudging of themselves, vnto the holy Sacrament: then how can we expect to goe vnpunished, if we pollute and defile that holy ordinance of God as they did?

Luk. 17. 26. 27.

The like may be said of other sinnes, as namely of those wherewith the old world is charged, *viz. That they eat, and drinke, and married, and gave in marriage, vnto the day that Noe entred into the Arke, and the flood came, and destroyed them all.* That is, they lived in a profound worldlinesse, being altogether carelesse of heavenly matters, and setting their mindes vpon nothing, but the things of this life: they did traffique onely for their bodies, not at all for their soules. And was this so great a fault (will some say) for men to follow after their commodities and delights! Yes that they should wholly giue ouer themselves vnto the pursuite of these was so offensive vnto the Lord, that hee swept them all away by an vniuersall deluge: they had so defiled the whole world, that it could not be thoroughly clensed, till they were all washed away that were the offenders: And if wee follow them in those carnall courses, wee may iustly feare that the Lord will cut vs off, as hee did them, though not in the like manner: if we be men of the world and for the world, making it our whole life and the very end of our being here, to eate, and drinke, and buy, and sell, and plant, and build: in a word, if



we be wholly addicted to our profit, and pleasure and credit: and in particular for the matter of marriage, if wee looke wholly, or for the most part to personage, and portion, when wee are to make choise of yuake-fellowes for our selues and our children, not regarding vvhether they be Papists, or Atheists, or any manner of way prophane, so that they can satisfie our fleshly affections for outward things; if (I say) we be thus disposed, either wee shalbe cut off by an vntimely death, as the old world, and the Sodomites were, or if our dayes be prolonged, it shalbe to the increase of our woe and misery, either in the time of our life, or after our death, or both. And whereas, concerning that former matter of carnall matches, some may imagine, that albeit they mary recusant Papists, or others that are as bad, they can so order matters, that they will receiue no hurt by them, but bring them to Church, and so doe good vnto them, let them not presume too much vpon their vaine conceits: *Salomon* was as wise as they: yet was not he able to conuert his Idolatrous wiues, but was himselfe peruered by them, and so haue many moe beside him.

Wee can be thus provident for our bodily safety, that when wee see one to be swallowed vp in some grieffe, or to perish in a quick-sand, or the like, wee will retire, and not adventure vpon the perill: and surely the examples of Gods word, (though of things that haue beene acted many yeeres since) should be more forcible to cause vs to shunne spirituall dangers, than fearefull spectacles that are present before our eyes should be to make vs carefull of eschewing corporall euils.

Therefore, in the second place, here is a iust reproofe of *Use 2.* those that are so farre from being afraid at the consideration of the faults of their Ancestors, that they are thereby much emboldned vnto wicked practises: of which number are all Papists, and sundry els that are popishly minded: Oh (say they) this is an ancient religion, an ancient custome, &c. And what of that? Therefore let all Churches be defiled, and all particular persons corrupted therewith: and so for  
the



the breaking of the Sabbath, it hath beene an vsuall thing time out of minde, (say they) and therefore why should you finde fault with it? This is a bad argument: and if it might stand for a rule that the antiquity of a thing doth cuer proue the lawfulness thereof, what grosse euill could be condemned as vnlawfull?

The Israelites hardning of their hearts in the wilderness: the crying sinnes of the Sodomites: the haynous offences of the old world; and the woefull disobedience of our first Parents in Paradise, haue antiquitie for the maintenance of them, if that would serue the turne: but alas, that is so farre from making any fault allowable, that it causeth the committers thereof to be more in excuseable, in as much as they haue not beene admonished by the falls of such as haue gone before them. Therefore let vs neuer beare our selues in hand that we may warrantably take this or that course of life, because others haue done so before vs, vnlesse wee can euidently proue out of the scriptures that they haue done well in so doing. Otherwise let vs rather feare (as in this text wee are exhorted) than presume to walke in their steps. To God the Father, to Iesus Christ his Sonne, and to the holy Ghost, be all honour and glory ascribed both now and for evermore. Amen.

THE





# THE SECOND SERMON: OF GODLY FEARE.

## HEBREVVES 4. VERSE 1.

*Last at any time, by forsaking the promise of entering into his rest, any of you should seeme to be deprived.*



*Last at any time,]* These wordes doe shew the continuance of our watchfulnesse, that it must be constant, not at some times alone, but at all times, whence obserue this point, that,

Whosoever vould attaine to everlasting life, must stand constantly and perpetually vpon his guard, every Christian must keepe a conti-

*Doll. 4.*  
Constant  
watchfulnesse  
required.

nual watch ouer his owne soule; as well one day as another, as well hereafter, as for the present: there is no time of intermission, or of interruption granted. Therefore is it that this same Apostle exhorteth, saying. *Take heed, brethren,* Heb. 3. 12. *least [at any time] there be in any of you an euill heart, and vnfaythfull, to depart away from the lining God.* And the wise man saith, *Blessed is hee that feareth alwayes: but hee that hardens his heart shall fall into euill.* Implying thereby, that where this godly feare is at any time wanting, there that partie is



Luk. 21. 34.

Reasons.

I  
1. Pet. 5.

prone to fall into hardnesse of heart, and so to proceed from one wickednesse vnto another. The like caution is giuen by our Saviour to his Disciples, *Take heede to your selues (saith he) least [at any time] your hearts be oppressed with surfeiting, and drunkennesse, and the cares of this life.*

Neither is this vncessant watchfulnesse more than needes : for,

First, the diuell goes about [continually] as a roaring Lyon, seeking whom he may deuoure. Hee is as it were a strong and cunning thiefe, that hath often marked euery place in our house where hee may breake in, and if wee haue not a continuall eye vnto him, hee is ready to take vs at an aduantage, and to spoyle our soules of those good things vvhich the Lord hath vouchsafed vnto vs : and when he is least suspected, then is hee most industrious about his mischieuous practises. Our warfare is different from that which earthly Princes doe exercise : for they are some times altogether without danger, but wee goe in continuall perill ; wee know not how soone Sathan will be vpon vs ; there is no moment wherein wee can secure our selues from his assaults ; and if we be not euermore in a readinesse to award off his blowes, we are likely to receiue a deadly wound.

2

Yes, wee haue not onely our aduersary the diuell to encounter with. but a more neere and dangerous enemy, and withall very subtil, euen our owne flesh, which is ready vpon euery occasion to betray vs into the hands of Sathan, & haue we not then good reason alwayes to walke in feare? If we had in our houses a theeuish seruant, albeit he did not lay waite for our lues, nor were any way likely to endanger our whole estate, but onely to defraud vs of some part of our substance, would wee not haue an eye to such an one, and that continually? But especially if we had one within our doores, that sought all opportunities to deliuer vs into the hands of our mortall enemy, would wee not be euermore watchfull for the preuenting of such a mischiefe? How much more vigilant then should wee be in matters spirituall, seeing that our naturall corruption is exceeding treacherous, and ready vpon



vpon euery occasion, not to procure vs some slight inconvenience, or small losse, but to bring vs vnder the power and dominion of the Prince of darkenesse, vvho is a vowed aduersary vnto all Gods elect.

Thirdly in regard of the Lord wee had need to keepe a perpetuall watch ouer our hearts: for vvho knoweth how leucrely he may proceede against vs, if vve for neuer so little a while doe wilfully shake off the yoke of obedience? May not hee iustly giue vs ouer to a deluded minde, and a profane spirit, if we beginne to alow our soules in any known euill?

If vvee carelesly reiect his holy lawes, may not his spirit iustly forsake our soule? If wee conclude thus in our owne thoughts, now will I take liberty for vvantonnesse and vncleanesse; for oppression and hard dealing, and such like sinnes, and hereafter I vvill become more chaste and more mercifull, &c. May not God euen at this time deliuer vs vp as prisoners vnto Sathan (as hee hath dealt vvith sundry others) and cause him so to manacle our hearts and affections, that it shall cost vs many a bitter teare, ere wee recover our former libertie and freedome of spirit? Nay further, how if God should take vs with the manner, and at that time strip vs of life it selfe? Surely albeit, wee being the seruants of the Lord and dying in repentance cannot perish vterly, yet shall we depart hence very vncomfortably, and not leaue so good a report behinde vs, as otherwise vve might haue done.

The doctrine thus confirmed, serueth,

First, for the sharpe reproofe of such as propose vnto *Ues.* themselves set times, vvherein they will giue their flesh the swing, and let loose the raines vnto too much licentiousnesse. And as at other times, so especially vpon the Lords day, when God would haue them wholly to attend vpon him, then they take liberty for their vile and sinfull lusts: giuing themselves ouer either to idlenesse at home or (which is worse) vnto profanenesse abroad. For the weeke dayes, many containe themselves ordinarily vvithin some good compasse,



being employed in the workes of their vocation, but on the Sabbath, which the Lord hath set apart as holy vnto himselfe, they runne violently vnto all manner of sinnefull recreations, and base exercises and sports; and so of Gods day they make that the Diuels day: in so much that hee then knowes whereabout hee shall finde them, euen busily employed in his worke; for they at sundry seasons openly professe, (and that a twelue moneths before) Ryot, and Drunkenesse, and Carding, and Dicing, and dalliance, and such like horrible abuses, and make it knowne that then they minde to keepe open house for sinne and Sathan, when they should set open the gates of their harts that the King of glory might enter in, and dwell there by his holy Word and blessed Spirit. These are farre from that constant watchfulnesse and holy feare of falling, which this Text requireth, and euen as farre from hauing any part and portion in that rest, which heere is promised vnto all that faithfully labour to attaine thereunto.

2:

Secondly, let this be for our instruction, that we be neuer remisse, and negligent, what workes soeuer we be about, and what company soeuer we conuerse withall. When wee eat and drinke, let vs doe it with feare (as *Iude* requireth) least our owne Table become a snare vnto vs, and we be too much carried away with a carnall delight in the creatures. When we are exercised in the workes of our callings, let vs heedfully looke vnto our affections, least we be too farre led aside after the world, and least we serue our owne turnes, rather then seeke Gods glory in that which wee doe. Yea, when we are busied in the exercises of Religion, let vs take heed that our hearts be vpriight with God therein, and that we be not grossly tainted and corrupted with hypocrisie, and pride, and vaine glory; which are ready to intermixe themselves with our best actions,

And so for our company, albeit it be so good and so holy, that wee see no likelyhood of infection so long as wee conuerse with such, yet let vs not be secure; no, not when we associate our selues with the best that are, for if we be, either



ther they may hurt vs, or we them, by speech, or example, one way or other: and if it stand vs vpon to be iealous of our selues when we haue to doe with those that are most religious, much more ought we to walke in feare when we are compelled vpon any occasion to deale with prophane persons, who are euer and anon casting forth lewd, and wanton, and wicked speeches, and seeking to corrupt men with vile and diuellish opinions.

Thirdly, here is matter of consolation for them that are thus constantly watchfull, and doe at no time forsake the promise of entering into Gods rest, by turning out of those pathes, which he hath prescribed them to walke in: they are in a safe and happy estate, whatsoever changes & alterations fall out in the world: though Satan rage, and his instruments grow boysterous, and hypocrites fall away on euery side, yet shall they stand fast and firme. and not so much as seeme to be deprivied of that rest which the Lord hath provided for them; neither is this a thing impossible, as some do imagine, but that which many of the Saints haue attained vnto, who haue constantly walked before the Lord in their vprightnesse, and neuer all their life time after their conuersion broken forth into any hainous and presumptuous euill, as may be seene in *Abraham, Moses, Iob, Paul, and Noah* by name, who is sayd to haue walked with God, euen in that sinnefull generation wherein he liued. And if wee strue to attaine vnto this, assuredly wee shall haue the Lords assistance, and be inabled at all times and in all things to keepe a good conscience both before God and men.

By [*Forsaking the promise of entering into his rest, &c.*] *Doct. 5.*

Hence we may note this Doctrine, that,

The hearing of the promises is not sufficient for the obtaining of saluation, vnlesse by faith we lay hold on the same, *Without Faith the promises are of no force.*

Those Israelites of whom mention is made in this Text had the glad tidings of the Gospell preached vnto them, but the word that they heard profited them not, because it was not mixed with faith in those that heard, Chap. 4. 2. Those impious and blasphemous Iewes, which railed vpon *Paul* and



Act. 13. 38.

his Doctrine, and contraried the things which were spoken by him, had the forgiuenesse of sinnes through Christ preached and proffered vnto them, and yet had no benefite thereby. *Judas* himselfe was present among the hearers of our Sauour, when he made that heavenly Sermon (*Matth.* 5. 6. and 7. wherein are contained many blessed promises; yet was he neuer the better for that, but rather much worse, because hee gaue not intertainement thereunto: his sinne was thereby increased; and so is theirs, whosoever they be, that make no better vse of the promises than he did. *If I had not come and spoken vnto them* (saith Christ) *they had had no sinne*; to wit, in comparison, they had bene nothing so faultie as they were; when he had preached the Gospell vnto them, and they had reiected the same, that did exceedingly aggravate their sinne.

Iohn 15. 22.

Use 1.

Here then are those to be reprov'd that are ready whensoever any occasion is offered to discourse at large of the blessednesse of these times wherein wee liue, about those wherein our forefathers liued. For then (say they) there was nothing but palpable ignorance: the Scriptures were hidden from the common sort; being in a tongue that they could not vnderstand, neither might they without perill of their liues search into the same. But now the case is farre different: wee haue libertie to heare the instructions of the Word in publike, and to reade the same in priuate, and thus farre they say well: but what vse doe they make of the Gospell that is offered vnto them? doe not they, for all their good words, eyther absent themselves from the preaching of it, or if they repaire vnto it, is it not for fashion rather than for conscience? Doe they not come to carpe eyther at the matter, or at the manner of deliuey, rather than to be edified thereby? If their consciences testifie against them that they are guilty in these things, they haue small cause to glory of the happinesse of our times. For albeit the light of the Gospell doe tend to the saluation of many, yet it shall be for the increase of condemnation vnto them who doe not receiue the promises thereof, nor obey the precepts that are deliuered



deliuered vnto them: both which doe alwayes goe together; for whosoeuer refuseth to walke in the wayes of Gods commandements, hee doeth withall reiect the promises; and therefore though the Land be happy in regard of the Word, yet hee is miserable; because he reapeth no benefit thereby.

Now that we may more carefully eschew this sinne, let vs consider how the promise of entring into that holy rest is forsaken, and that is done sundry wayes.

First, by too much presumption, when men stand vpon the goodnes of their nature, vpon their owne innocencie and worthinesse, and so thinke the promise needles, as the Apostle witnesseth that the Iewes did, who going about to establish their owne righteousnes, did not submit themselues vnto the righteousnes of faith: and likewise so doe all that are absolute Papists, and thinke to merit by their owne workes. Of this sort also are all ignorant persons, who professe that they doe not expect any great comfort by hearing of Sermons; they hope they haue liued long enough to know how to be saued: and as for seruing of God, they haue had a good deuotion euer since they were borne, and they trust they haue as good hearts to God-ward, and as good a beleefe in him as the best of them all, that can talke so much of the Scriptures. Alas poore silly people, their case is lamentable, whatsoeuer they imagine: for all the while they intertaine so good a conceit of themselues, they cannot possibly flie vnto God for mercy in Christ Iesus, but are strangers from the covenants of promise; and howsoeuer they brag of their hope of eternall life, yet (as the Apostle sayth) they are without hope, and without God in the world: and therefore if euer they looke to be cured by the great Physitian of our soules, Christ Iesus; let them labour to see their spirituall maladies; for he came not to heale those that thinke themselves whole, but such alone as feeble themselves to be sicke, and doe esteeme it a singular benefit to haue a through cure wrought vpon their soules.

<sup>1</sup>  
How the promise is forsaken.  
Rom. 10. 3.

Ephes. 2. 12.

Secondly, the promise is forsaken through infidelity, when men thinke it to be bootlesse for them to apprehend

2



hend the same, and that there is not therein vertue sufficient to bring them vnto heauen: whence it comes to passe that if they be set vpon by feares and terrors, they sinke vnder the same, as *Iudas* did, notwithstanding all the sweet promises which hee had from his Maister. And as for their soules, so for their estate, if they be poore and behinde hand, or any other way distressed, they imagine it to be a folly for them to cast their care vpon God, and to rest vpon his promise, who hath said that hee will not faile, nor forsake those that depend vpon him: they will neuer put him to it, nor try what he will doe for them (as wicked *Ahaz* professed when hee was in danger of the enemy. *Isa.* 7. 12.) but they will rather shift for themselves, and vse fallshood and lying, & whatsoever ill meanes they can deuise for the releiuing of themselves, this also is to reiect the promise.

3

Luk. 14. 26.

Luk. 14. 24.

Thirdly, they also are guilty of the same crime, that doe preferre earthly things before heavenly. *Hee that doth not forsake father and mother, wife and children, lands and goods, and all that he hath, or might haue, for Christ his sake, and the Gospels, is not worthy of him.* And therefore were they reiect-ed as vnmete guests for the heavenly banquet, who made more account of their farmes, their oxen, and such like out-vvard things, than they did of those spirituall comforts which the Lord offered vnto them: And in like sort shall they be iudged and condemned as contemners of the promises of life, who doe more greedily seeke after gold, and siluer, and perishable substance, than they doe after the treasures of a better life, which are permanent and euermlasting. Indeepe Gods people are oftentimes ouercaried with an im-moderate affection towards the things of this world, and lust breaketh in vpon them, but they giue no harbour nor lodging therevnto in their hearts, neither doe they loue these lying vanities, more than grace and godlinesse, but would willingly giue the Maister a place aboue the seruants, though they, as rude and vnmanerly guests, doe strue for the chiefe roome in their soules: they would gladly preferre the glory of God and the meanes of their saluation before  
all



all the kingdomes of the earth, & desire these outward things onely as helpes and furtherances thereunto. And thus wee see how the promises may be reiected,

Now a second vse of this point shalbe for our instruction, *Vse 2.* that seeing the hearing of the promises is not sufficient for the procuring of our eternall happinesse, but the apprehending and applying of the same is also required of vs, therefore wee should with all earnestnesse take hold thereof, and by faith make them our owne: preferring them before all that this world can afford vs, and being content to relinquish whatsoeuer wee possesse for the purchasing of this precious pearle. And when once we haue obtained it, let vs hide *Math. 13.* the same within our hearts, and keepe it as our very life, neuer making shipwracke of a good conscience, least thereby our faith and comfort in the promises be much weakened and diminished, but holding on a constant course in the wayes of pietie, that so our inward ioy and assurance of Gods fauour may be still continued and dayly increased. And for the same end, let vs be often meditating, and conferring of the promises, and be willing to hearken vnto others that either in publike or in priuate doe their best endeauour to adde further strength vnto our faith. Thus if vvee can doe, wee shalbe sure of a portion in the heauenly promises, vvhether others shalbe punished for refusing of the same.

*Of entring into his rest.* } That is into eternall blessednesse in the heauens, and the assurance of enioying the same here vpon the earth: according to that in the 3. Verse, *Wee that beleeme are entring into rest.* Whence wee may learne this doctrine, that,

The state of Christianity is a state of rest.

The land of Canaan, whereinto the children of Israel entered after their long and tedious trauell in the wildernisse, was a tipe thereof, and therefore is it called Gods rest; but he doth not so greatly stand vpon that, because reprobates were admitted into it as well as his chosen people: but he putteth vs in minde of a better rest, euen the state of grace and of glory, which his elect, and they alone, shall haue the fruition of.

*Deut. 6.*

Christianity is a state of rest.



Math. 11.28.

our Sauour confirmeth this point vnto vs, where he sayth, *Come vnto me all ye that are weary and laden, and I will ease you. Take my yoke on you, &c. and you shall finde rest vnto your soules.* Heere wee see what an happy case they are in that betake themselves vnto Christ for reliefe and comfort, submitting themselves vnto his holy gouernment, though they haue manifold troubles and aduerſities without, yet they haue quietneſſe within, ſo long and ſo farre as they can diſburden their ſoules of all their ſorrowes and cares by caſting them vpon Chriſt Ieſus, as hee would haue them: all that while they are euen like men that inhabite in a ſtrong and inuincible Caſtle, who in the middes of bluſtering ſtormes and windes that are round about them, and of violent aduerſaries that doe lay continuall ſeige againſt them, are merry and cheerefull, and fall to their foode, and betake them to their reſt, without any feare and diſtraction at all, as knowing that they are ſafe and ſure how ſoeuer they be aſſayled and oppoſed againſt: ſuch is the caſe of all godly men, what outward trials ſoeuer they haue, their conſciences are at quiet within, as being confidently aſſured that nothing can befall them for their hurt: for indeed euery ſanctified Chriſtian is as ſafe from all miſchiefe, as the very Angels of God in Heauen. Another prooſe of this point wee haue in the Propheſie of *Ieremie*, where the Lord ſpeaketh thus, *Stand in the wayes, and behold, and aſke for the olde way, which is the good way, and walke therein:* and what then? *ye ſhall finde reſt for your ſoules.*

Ierem. 6.16.

And that wee may yet more fully ſee into the truth of this doctrine, that grace, and peace, true godlineſſe, and ſound tranquillitie and quietneſſe doe euer accompany one another; let vs weigh theſe reaſons following.

Reasons.

I

Fiſt, whoſoeuer is truly gracious, is deliuered from the troubleſome carriage of an ill conſcience; whereupon muſt needes enſue marueilous great eaſe: for ſinnes vnrepented and vnpardoned, doe lye wonderfull heauie, and are vnto the ſoule euen as an ouerweighty burden is  
vnto



vnto a Ship, which is ready euer and anon to sinke it, and to cause it to be ouerwhelmed and swallowed vp of the Waters: this burden CHRIST IESVS, doeth remoue as soone as euer hee beginneth to dwell in the heart by his holy Spirit, freeing vs from the terrour of a guiltie conscience, and from the accusations, and clamour, and continuall complaints of the same.

Secondly, as the guilt of sinne is quite taken away, so is the power thereof greatly weakened by him; whereupon much peace and quietnesse must necessarily follow. For that partie is in great slauerie and bondage that liues vnder the dominion of sinne, being alwayes tossed and turmoyled with one vnruely lust or other, which makes him euermore vnquiet and restlesse, as the raging waues of the Sea; or if at any time hee haue a little ease, his torment is afterwards redoubled: now from this raining power of iniquitie, all godly men are exempted, according to that of the Apostle *Paul*, who, speaking of regenerate men, saith, *that the olde man is crucified in them, that the body of sinne might be destroyed, that henceforth they should not serue sinne:* *to which purpose he also addeth, Sinne shall not haue dominion ouer you, vers. 14.* Rom. 6.6.

Thirdly, whosoever is indued with sauing grace, is freed from many doubts and feares concerning his estate, and concerning such perils as may befall his body: for as touching the charge and care of prouision, and protection, the Lord himselfe vndertakes it for him, so that hee may and must quietly and cheerefully labour in his calling, and neuer trouble himselfe with the successe, but leaue that vnto God, who hath promised to care for those that cast their care vpon him, and to be a defence vnto those, that commit themselves vnto him. It must needs be very burdensome vnto the mightiest man that is (although hee haue many thousands comming in by the yeere) to take vpon him the maintenance of himselfe, and of those that doe depend vpon him: for hee cannot but be many times mistrustfull of his estate, in regard of many casualties



which he is subiect vnto, and so be perplexed and distracted with feare, that he shall not be able to maintaine his port, and to vphold his dignitie in such sort as he desireth: and what a quietting then must it of necessitie be vnto the heart of a man, to haue this burden taken off his shoulders, vnder which others doe walke so heauily, and to be freed from a number of carking and vexing thoughts, by relying on Gods gracious providence for all the meanes of this temporall life?

4

Fourthly and lastly, grace freeth such as haue it from the feare of death and of hell, which causeth those that are vnder the guilt and power of sinne to be inmarueilous great bondage all their life long, as the writer of this Epistle witnesseth, *Chap. 2. vers. 15.* For albeit vnregenerate men put away from them the thoughts of death as much as possibly they can, yet when any grievous sicknesse is vpon them or any the like messenger of death approacheth vnto them, and doth as it were, knocke at their dores, they are commonly very much disquieted, and in very sore distresse and anguish; but as euery one is more religious, so his desolurion and departure hence is lesse terrible vnto him, nay, vsually, no newes can be more welcome vnto such than that they must shortly leaue this sinnefull and wretched world; for then they know they shall make an happy change, and instead of the Earth enjoy Heauen: *Blessed are the dead that dye in the Lord, for they rest from their labours: their bodies rest in the grane as in their beds; and their soules goe to the full fruition of that rest, which was but begonne heere vpon the earth.*

Reuel. 14. 13.  
Isa. 57. 2.  
Psal. 16.

Vse 1.

Which serueth in the first place for the confutation of their error which iudge a Christian life to be of all other the most tedious and troublesome, fullest of feare and of vexations; which imagine that the professors of the Gospel are perpetually as it were vpon a racke, in so much that for their owne parts they would more willingly sit all day in the stocks than be at religious exercises; and chuse rather to liue in *Bridewell*, than in those places where they shall be tyed to the outward performance of Christian duties. But what sayth the Lord concerning this matter? doth not hee auouch



avouch that the state of a Christian is a state of rest, and of peace? and which shall we give credite vnto, eyther the wise God or foolish men?

But (some will say) how can it be that their estate should be so full of quietnesse, seeing that they are continually subject to afflictions, and persecutions, & temptations as the Scriptures themselves, besides daily experience do evidently shew.

Those doe not at all breake off their quietnesse so long as they keepe their peace with God; for they are but as it were stormes and boysterous winde that beate at the windowes and vpon the outside of the house, so that their inward man, *to wit*, their minds and consciences, are nothing disquieted thereby; or if they be, it proceedeth not from the hauing of grace, but from the want thereof, and as they grow more religious, so their hearts are still more calme and quiet.

Secondly, heere is matter as of incouragement, to cause mento enter into the course of christianitie, (because howsoeuer it be a warfare, yet it is not a dangerous, but a safe warfare) so also of singular consolation vnto those that haue already made entrance into the same. For, whereas all men desire to liue at hearts ease, they doe indeed take the ready way thereunto, for it hath bene before sufficiently confirmed, that religion bringeth men vnto rest and quietnesse, and therefore let them expect it, and pray for it, and they shall be sure not to misse of it.

Now, because our rest and peace is eyther more or lesse, according to the measure of our holinesse: and our sanctification in this life is but in part, and therefore our rest also imperfect: this should make vs long for the day of our glorification, when wee shall be indued with perfect holinesse, and so attaine to perfect rest: in this world wee enioy a great deale more than any naturall man can conceiue, but in the life to come wee shall enioy infinitely more than wee our selues can now conceiue: which should cause vs with patience to passe through the troublesome and tempestuous Sea of this world, in hope that we shall shortly arrive at the



2 Thes. 1. 6.  
2. 10.

Heauen of rest where wee long to be, for it is a iust thing with God to giue rest vnto them that are troubled. When the Lord Iesus shall shew himselfe from Heauen with his mighty Angels, to be glorified in his Saints, and to be made maruailous in all them that beleue in that day.

Doct. 7.  
Religious duties pertaine vnto all.

[Any of you,] Whence obserue this Doctrine, that, The care of saluation belongeth to euery one indifferently.

Hce that would not be damned and eternally destroyed, must be heedfull and watchfull ouer his wayes, of what state, condition, or age soeuer he be, there is no dispensation for any; Magistrate and Subiect, Minister and People, Master and Seruant, Men and Women, yong and old, are all bound to be carefull for the happy estate of their soules: God in this regard, is no respecter of persons, but requireth this care of euery one as well as of any one.

Reasons.

1

Hence it is that the Scripture giues such generall exhortations vnto pietie, as *Psalmes 49. 1.* *Heare this all ye people, giue eare all ye that dwell in the world, as well low as high, both rich and poore.* And againe in the Gospell according to *Marke*, our Sauour saith; *Those things that I say vnto you, I say vnto all men: Watch.*

Mar. 13. 37.

And further, the LORD in denouncing and executing his iudgements maketh no distinction of persons, but threatneth and inflicteth his plagues vpon all sorts, according to their works: and as they haue becne greater offenders, so doe they meete with forer punishments: the Lord spareth none, as we may note in the Reuelation, where is shewed, that when God came to manifest the fiercenesse of his wrath against rebellious sinners, *The Kings of the Earth, and the great men, and the rich men, and the chiefe Captaines, and the mightie men, and euery bondman, and euery free-man hid themselves in dens, and among the Rocks of the Mountaines. And sayd to the Mountaines and Rocks, Fall on vs, and hide vs from the presence of him that sitteth vpon the Throne, and from the wrath of the Lambe.* In which place we see that neither the great command of Potentates, nor the fortitude of Warriours,

Reuel. 6. 15.  
16.



Warriours, nor the riches of the wealthie, nor the base condition of the meaner sort, can stand them in any stead, when the Lord entreth into iudgement with them; but all that haue in their raging sinnes shall be tormented with hellish feares.

Again Gods mercies and graces: and the testimonies of his fauour are offered vnto all sorts, so that none needs to complaine that his seruing of the Lord vvill be bootlesse: though the gates of great men be opened vnto some; and shut against others, it is not so with heauen-gate: that stands wide open vnto all, that through the faithfull and conscionable vse of the meanes, doe strue to enter in. *For in Christ Gal. 3. 28.* *Iesus there is neither Iew, nor Gratian, Barbarian, nor Scythian, bond nor free, male nor female, but in him, all are one: that is, all are equally respected without any personall difference; for God regardeth not one country more than another; one nation more than another: the Maister hath no preheminance about the seruant, vnlesse he be more religious; neither shall the seruant haue a lesse reward than the Maister, except hee be lesse gracious: women are accepted with the Lord as well as men, neither hath hee any regard of the one sexe more than of the other. Seeing then that he imposeth on all men, without exception an holy care of their saluation, and punisheth all those that neglect it, and rewardeth all such as obserue it, the vse hereof is,*

1 For the confutation of their error who imagine that *vse 1.* this is not a thing pertayning vnto all; but properly belonging vnto Ministers, and vnto those that are learned, and haue time and leasure for such businesses: but as for others, vvhat should they meddle vvith matters of Religion: at least in any serious manner? Indeed they would haue some kinde of men to be able to say somewhat in points of controuersie, that so they might, if occasion be offered, shew their good education, their vvite, their elocution, and such like good parts of nature: but for tradesmen, husbandmen, poore seruants, and especially for women, to be exercised in the scriptures and matters of Godlinesse, they thinke it an absurde and vnreasonable thing. But vvhat? Haue not they



they soules as well as others? And haue not they sinne, in their soules that needes purging as well as others? And can sinne be purged away by any other meanes than by thole vvhich God hath ordaind? And if it be not washed away can there any vnclene thing enter into the kingdome of heauen? If not, what vnmereifulnesse is it in them to deny vnto any the carefull and conscionable vse of Gods ordinances, whereby they should be made vncapeable of that celestiall happinelle? Away therefore with this hatefull and dangerous errour, that some are exempted from that religious vvatchfulnesse and care of the duties of piety and of righteousnesse, vvhich is enioyned vnto others: neither let vs suffer our mindes and our hearts to be corrupted therewith, but vvwhether wee be men or women, young or old, poore or rich, base or honourable, let vs take vpon vs this burden vvhich the Lord vvould haue all to beare, euen to stand in continuall feare of prouoking his Maieesty, either by rushing vpon those euils which he hath forbidden, or by omitting those duties which he hath commanded.

And, to presse this point a litle further, let not great men be deluded vvith this conceit, that they stand not in need of prayer, and of the vvord in publike and in priuate; that they are not bound to mourne for their faults, to seeke reconciliation vvith God, to desire the admonitions of his seruants, and the like, let not great men (I say) deceiue themselves vvith such vaine imaginations: for if any ought to be more carefull of Gods seruices than other, surely they are the men: for they receiue most vvages and therefore must they doe most worke: they haue the strongest enemies, and therefore need most heedfully to stand vpon their guard: they meet vvith the most dangerous snares; and therefore must be most wary of their steps, least at any time they be entangled. Yet so farre hath Sathan bewitched a great number, that they thinke it a derogation to their dignitie to suffer the words of exhortation or of admonition; to be put in minde of offences committed, or of duties omitted, those things (they thinke) pertaine to men of inferiour note: they



they would seeme to cary away all the preferment, and yet when the question is concerning the chiefe preferment of all, which is to be a sound Christian, they put euery body before themselves: they are content that others shall be Kings, but they will be vassalls vnto sinne and Sathan. What folly, or rather madnesse is this? Doe they imagine that they shall not come to iudgement as well as others? Doth not experience manifest vnto them, that age creepeth vpon them, as well as vpon others? That sicknesse taketh hold of them as well as of others? That horrible vexations and terrours doe sease on them, as vvell as on others? And why then doth it not enter into their hearts, that damnation belongs vnto them as well as vnto others, if by speedy repentance they doe not preuent the same?

Now as some doe fondly and falsely conceiue that they shall be boren vvith in regard of their greatnesse, so doe others hope in regard of their meanenesse to be dispensed with. We are poore day-labourers, and seruants (say they) who are to be employed in worldly affaires, and to spend our whole time that way: I hope it is not required of vs that wee should be skild in the scriptures, be able to conceiue prayer, able to admonish offenders, &c. And therefore either they absent themselves from the Church altogether, or els are carelesse and negligent, and sleepe when they are there: and if they be called to an account, and examined vvhat they remember, they make answere, that they are wearied out with labouring in the weeke dayes, and therefore they must haue rest vpon the Sabbath day: That they were hired for their worke, and that they will doe and no more: they will not be examined, nor catechized, nor be held to any such strict orders. But doth not the Lord in his holy word require obedience of poore men, and of seruants, as farre forth as of any? Doth not he in the fourth commandement enioyne them to obserue, not a bodily rest alone (as beasts doe) but an holy rest? And whereas, they say that they are so royled out with worke that they cannot listen to Gods word, that is but a fleshly and diuellish excuse: for vvhen the Sermon is ended, they are fresh and



Mat. 24. 40. 41.

liuely enough to follow after their sports and sinnefull recreations, if they may haue libertie so to doe, and can take more paines that way than they haue done in their callings all the weeke before; and therefore these vaine shifts shall not serue their turnes: Gods threatnings are denounced against them, and his iudgements haue beene executed vpon such, as they are heeretofore, and so shall they be still; profane seruants and sinnefull poore men were not spared in the destruction of the olde world, and of *Sodom and Gomorra*: and wee read in the Gospell, that at the coming of Christ those that are labouring in the Field, and women that are grinding at the Mill, shall be some of them cast off vnto destruction, as well as others are receiued vnto saluation.

Psal. 49. 7. 8.

But all seruants are not of so meane a condition as some, but there are a second sort, that haue another pretence for their casting off of Christ his yoke, and they are such as are followers of great men; who alledge, that it is not for their Masters honour for them to be religious, or (as they tearme it) precise; but to be proud and quarrellsome: to be ruffians and roisters: to be swearers and blasphemers: to be drunkards, and whore-Masters: these, they thinke, be for the credite of the house vnto which they appertaine, and by these practises they hope to be-please their Masters. But when they haue spent their daies in these courses, can their Masters saue them from perdition, which by their leudnesse they haue iustly deserved? no surely, the holy Ghost speaking of the mighty ones of the world, sayth, that *they cannot redeeme their brother, nor giue his ranfome to God*: they cannot procure their naturall life to be prolonged one day, nay nor one moment, much lesse can they purchase the redemption of their soules, that they should liue for euer, and that in perpetuall blisse and happinesse.

Others there are that thinke they may haue a tolleration to be vaine and sinnefull, because they are yong; especially, if they haue this resolution, that when their youthfull bloud is spent, and the vigour of their bodies gone, they will betake themselves to more sober courses, and repent for that which

is



is past; but till that time if they take their libertie vpon the Lords day, and liue in idlenesse and profanenesse euery day, you must pardon them: but will God pardon them? doth not he say, *Remember thy creatour in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approach, wherein thou shalt say, I haue no pleasure in them.* And if they will not take his aduise, marke what he sayth in another place, *Reioyce, O yong man, in thy youth, and let thine heart cheare thee in the dayes of thy youth, &c.* This they can well like of, & be too ready to put in practise: but what followeth? *But know* (sayth the Lord) *that for all these things thou must be brought to iudgement.* David found that the sinnes of his youth lay heauy vpon him, and therefore prayeth *God would not remember them:* and shall we make so light of them? *Paul* admonisheth *Timothy*, a very sanctified and mortified yong man, *to sue the lusts of youth;* and shall we let loose the raines thereunto, as if they were matters of nothing? ah; let vs not be so foole-hardie vnto our owne ruine and ouerthrow: but considering how fearfully the Lord doth iudge many yong men that giue vp themselves to fornication, and adulterie, and theft, and all manner of vile and sinfull behauiour, as namely, that some of them die an vntimely death, being either brought to the gallows, or some other way strangely cut off: and that others hauing great reuenues left vnto them, are notwithstanding cast into extreme miserie and necessitie: and that some others being well descended, are for all that branded with egregious infamie and reproch: considering (I say) these and the like extraordinary tokens of Gods heauie displeasure against sundrie licentious yong men; let vs take warning by their example, and consecrate the first fruits of our yeeres vnto him, by spending our time religiouslie and profitablie in some good course or other.

Secondly, sithence the care of saluation pertaineth vnto all indifferently: let Ministers hence learne to deale equally with those that are vnder their charge, and not know any man after the flesh, to respect him more or lesse for that hee is rich, or poore, high or low, or the like; but giue euery one their due



portion of spirituall food, which they in the wisdom of the Spirit iudge to be most fit for them: let them not feare to administer an admonition or reprehension to the greatest and wealthiest: neither let them neglect to giue an exhortation, or consolation to the poorest and meanest, when neede doth require. But herein many doe lamentably offend, who if some great one of their charge be present, will afford them a Sermon, but if they be absent, the rest shall goe without. This is wretched partialitie; nay, indeed grosse carnalitie and folly, and argueth that they are men-pleasers, and seeke themselves in their doctrine, and not Christ Iesus; in that they haue most regard of those that are commonly the most vnprofitable hearers, and neglect such as vsually reape most fruit by preaching: for (ordinarily) *the poore receive the Gospell.*

[*Seeme to be deprived.*] Whence ariseth this point, that,

*Dott. 8.*

There must be  
no appearance  
of being out  
of the state of  
Grace.

2 COE. 13. 6.

3<sup>d</sup> JOE. 12.

The Lord would not onely haue men to be in the state of saluation, but would haue it knowne that they are in that state, that there might be no suspicion of the contrary.

Therefore is it, that the Apostle saith vnto the *Corinthians*, *I trust that ye shall know that we are not reprobates.* Where the word [*I trust*] implyeth not any doubtfulnessse, but indeed a certaintie of the thing affirmed. And this had *Demetrius* attained vnto, of whom the Apostle *Iohn* speaketh thus, *Demetrius hath a good report of all men, and of the truth is selfe: yea, and we our selues beare record, and ye know that our record is true.* He carried himselfe so holily that he had a good testimonie from all Gods people, from the truth which hee embraced, and practised, and from the Apostle *Iohn* himselfe, who doeth in a sort ministerially commend him: so that, looke what he sayd of him, the holy Ghost sayd the same; in which regard hee addeth, *and yee know that our record is true, and that we are not deceiued.* Now, that it is necessary to make knowne our goodnesse by a Christian conuersation, that both we our selues and other may haue a well grounded perswasion of our happy estate, may appeare by these reasons.

*Reasons.*

I

First, because that will be a marueilous great encouragement vnto vs in the seruices of God, in that we are assured that  
what-



whatsoever we doe shall be both accepted and rewarded of the Lord.

Secondly, wee may then boldly reprove and admonish others; neither need we be afraid of that byting Prouerbe, *Physician heale thy selfe*: for all men may cleereley see, that we have healed our selues.

Thirdly, this brings great honour with it, so that Christians dare trust vs, and lay open their hearts vnto vs: yea, wicked men will reuerence vs, and in their distresses seeke vnto vs for counsell and comfort, and sometimes put vs in trust with their wils, and for the disposing of their goods, and of their children after their death, rather than carnall friends that are in bandes of nature neerely linked vnto them.

This should teach vs to giue all diligence (as the Apostle *Peter* exhorteth) to make our calling and election sure; and that not onely vnto our owne soules, but as farre as possibly we can, to giue testimonie thereof vnto other mens consciences. If euer wee will vse diligence in anything, let it be in this. It is good husbandry to make sure for our outward estate, and not to builde vpon vaine hopes; much more is it a point of wisdom carefully to looke vnto the state of our soules, which should be a thousand times dearer vnto vs than our bodies. If we be doubtfull that there is some dangerous disease growing vpon vs that is likely to take away our life, who is there among vs, but will seeke vnto the Physitian to prevent that mischiefe? how much more carefull should we be of our soules, when wee plainly perceiue that there is not onely a deadly sicknesse vpon them, but that they are already dead in sinne, & in danger to be damned eternally if we seeke not vnto Christ Iesus for a speedie remedy? Let vs not be secure and carelesse in a matter of such consequence: but labour for a working faith, and a diligent loue, that so not onely we our selues, but others also that haue the spirit of discerning, may know that we are the elect of God, by the fruits of godlinesse, appearing in vs, and proceeding from vs.

Secondly, here are those to be reprov'd that are content to liue in perplexitie and anguish of heart, in regard of the vncertainie



certaintie of their saluation, rather than they will be at the paines to haue this assurance sealed vnto their soules. As also, those that would faine haue a good opinion among men, and desire much to be reputed heires of saluation, and yet shew forth so little pietie towards God, and loue towards their brethren, that they cause their wisest and best friends to be suspicious of them.

*To be deprived,]* The word that is vsed in the originall, signifieth properly to come too late, as suiters doe that are preuented; and also to be out-runne in a race, and so to lose the prize: both which senses may well stand, and from thence this Doctrine may be raised, that,

*Doct. 9.*

Many seeme to  
be religious,  
who yet misse  
of saluation.

Many haue some likelihood of saluation, and yet faile of the same.

For otherwise the holy Ghost would neuer haue gone about to stirre them vp. to an holy watchfulnesse ouer their hearts and wayes, by this reason [*Least any should seeme to bee deprived,*] for if some did not come short of saluation, that in appearance sought for it, how should any seeme to be deprived? therefore it is plaine out of this text, that some may be in a sort suiters for eternall life, and yet misse of it. and runne (though not as they ought to doe) the race of Christianitie, and yet not obtaine the crowne, which is proposed to those, that with a faithfull and true heart doe seeke for the same.

Matth. 25.

This may be scene in the foolish Virgins, who made an externall profession and ioyned with the wise Virgins in the seruice of God, and thought to haue bene receiued with them, when the Bride-groome came: but for all this they were excluded, when the rest were admitted.

The like we may obserue in the stony and thorny ground, who receiued the seed, and brought forth the one the blade, and the other the care as well as the blade; and yet neither of them were good grounds: and therefore the one sort shrunk when persecution came, and the other were carried away with the commodities and delights of this present life. So in this Epistle to the Hebrewes it is euident, that some are enlightened by the Word, and haue some taste of good things;

and

Hebr. 6.



and yet being not sound in iudgement; nor sincere in affection, they afterwards fall away vnto their eternall perdition.

Which should cause vs to shake off all securitie, and neuer to *vse* 1.  
stand at a stay, but to goe forward in the wayes of godlinesse,  
working out our saluation in feare and trembling: not being *Phil. 2. 12.*  
so presumptuous as many are, who hauing had some illumination in heavenly things, and some flashes of good motions in their hearts; presently conclude that they are in the state of grace, and can neuer fall away from the faith: and thereupon take libertie vnto themselves to walke in many inordinate courses, which tend much to the dishonour of God and the discredit of the Gospell: and let them be admonished, and haue the iudgements of God denounced against their sinnes, they set light thereby, and professe, that they feare not the threatnings of the Word, as knowing that they cannot but be saued. Let vs beware of this carelesse disposition, and hearken rather vnto the aduice of the Prophet *Dauid*, who biddeth vs *serue the Lord in feare, and reioyce before him with trembling:* *Psal. 2.*  
for notwithstanding their carnall confidence and boldnesse; they may, nay they shall (except they take better wayes) be vitterly disappointed of their expectation: for no prophane person hath any communion with the holy God, and vnlesse *2. Cor. 7.*  
they cleanse themselves from all filthinesse of the flesh, and of the spirit, the promises of life belong not vnto them.

Would we then build our assurance vpon a firmer foundation, then such kind of persons do? then let vs rowse vp our selves from that dead slumber of securitie, and set straight steps in the pathes of righteousnesse, and while we haue light, let vs conscionably walke in the same; for we know not how soone it may be taken from vs. *vse 2.*

It is recorded by the Euangelist *Luke*, that when our Saviour drew neere vnto Ierusalem, he wept for it, saying, *O if thou haddest knowne, at the least, in this thy day, those things which belong vnto thy peace! but now are they hidde from thine eyes.* *Luke 19. 42.* As if he had said, if thou haddest wisely considered of the season, when the Lord offered vnto thee sauaour and mercie, and haddest made vse of the same, thou mightest haue beene happie,  
not-



notwithstanding all their former rebellions; but now thou art miserable, because thou wantedst wisdom to discern the opportunitie. We haue through the preaching of the Gospell the same offer of mercie that the Iewes had; let vs not be slacke in taking holde thereof, nor harden our hearts while it is called to day, but seeke the Lord while he may be found, and call vpon him while he is neere: and looke how watchfull and obseruant men will be of the fittest opportunitie for the preferring of their suites (especially in matters that neerely concerne them) vnto an earthly Prince; so and much more vigilant let vs be in obseruing the best and meetest season for the seeking and obtaining of fauour from the Lord of Heauen and Earth.

1 Cor. 9.

And whereas many doe seeme to be faire for the crowne of glory, and yet misse of the same: *Let vs so runne, that we may obtaine*; casting off euery thing that presseth vs downe, and hindereth our making of speed in this race; and pressing hard vnto the marke that is set before vs, vntill we haue attained vnto that happinesse which we labour and strue for. Experience telleth men that the things of this life cannot be gotten vvithout great industry: but for eternall saluation they imagine (so foolish are the common sort) that it may be obtayned without any great adoe; nay, that it shall be as it were cast vpon them, whether they seeke for it or not. But if any thing be hard to be come by, it is euerlasting life: and therefore our Sauour biddeth vs, *Strive to enter in at the strait gate for many, I say vnto you, will seeke to enter in, and shall not be able.* As nothing is more sure than eternall blessednesse, if we in a right manner labour for it; so nothing is more impossible to be gotten, if we vse not all diligence for the obtayning of it.

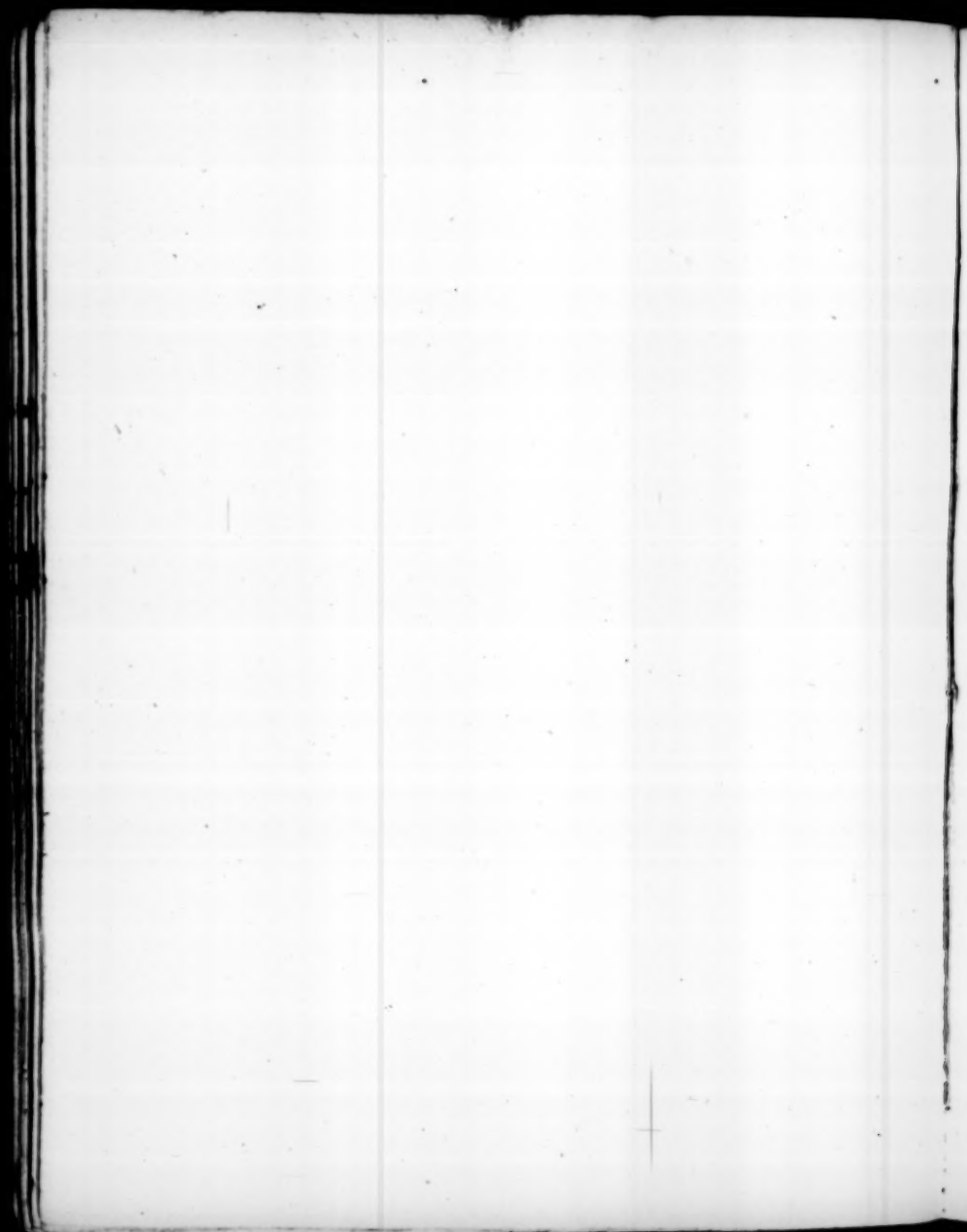
Luk. 13.  
Math. 7.

Let vs therefore put our selues to it with all our might, resolving to breake through all manner of impediments that we shall meete with all, and making full account that we shall meete with a great many: for first of all our owne carnall and sinnefull reason will set vpon vs, and obiect very dangerously against all the points of faith and of mortification: then the



the lusts of the flesh will rise vp against the good motions of the spirit, and seek to quench, or corrupt them: so that our reason we shall finde to be very vnreasonable, and our affections to affect the things that are most vnlawfull. Furthermore the diuell wilbe a sore enemy vnto vs, in which regard the Apostle saith, *We wreſtle not against flesh and blood*, that is, Ephes. 6. 2. 3. against weake aduersaries, such as the mightiest men are in comparison of Satan, but against principalities, and powers, &c. And what of that, *For this cause* (saith hee) *take vnto you the whole armour of God, that you may be able to resist in the evil day.* &c. Which exhortation we should the rather giue heede vnto, because otherwise wee shall light vpon Satans snares in euery thing wee set our selues about: he hath traps for vs in our recreations, in our eating and drinking, in our callings, yea in the very exercises of religion which wee performe, so that if wee be not very wary and circumspect, we shall certainly be insnared. Lastly we haue the world to discourage vs from well doing, and especially our carnall friends, who proue commonly the most deadly and dangerous foes: for they will be euer and anon thrusting diuellish obiections into our heads: why will you be more strict than your neighbours? (will they lay :) Are there not vwise men that much dislike your course, and doe you not see that others cary away wealth and credit and preferment from such as you are? What? doe you meane therefore, by your precisenesse, not onely to disadvantage your selfe, but to vndoe your wife and children, and so to discredit and greiue all your friends? these and a thousand suchlike obstacles and lets wee shall meete with, when once we enter into a Christian course: and therefore it standeth vs vpon to looke narrowly vnto our steps, and to craue strength from heauen that we may breake through all hinderances and oppositions. *That so being faithfull vnto the death, we may not be deprived of the heavenly rest, but at length attaine vnto the crowne of life, which God the righteous iudge will be bestow vpon vs.*







TWO  
SERMONS.

Of Christian Loue and Life:

On *Canticles 2. Verse 10.*

PREACHED AT  
Tisbury in Gloucester-shire, vpon  
Christis *Ascension*-day last past.

1612.

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By *Richard Webb.*

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2 Corinth. 11. 2.

*I am ielous ouer you, with a Godly ielousie: for I haue  
prepared you for one husband, to present you as a  
pure Virgin to Christ.*



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and are to be sould at his shop neere to Fleetstreet  
Conduit 1613.







To the right Worshipfull, and his  
very good friends, M<sup>r</sup>. Thomas Stephens, and  
to his good and vertuous Wife, M<sup>ris</sup>. Elizabeth  
Stephens, R. W. wisheth all happinelle both  
in this world, and in the world  
to come.



**I**N the Sermon following, there are lapped  
vp (right Worshipfull) some twelue points  
of diuine inspiration, which are most  
needfull in this corrupt age wherein we  
liue, of all mens due and deepe considera-  
tion. The first is, that Christ and his  
Church are contracted together in a  
thrife blessed marriage. The second is,  
that the Church doth beare a tender & hearty loue towards Christ  
her bridegrome. The third is, that the estate or condition of Gods  
childe is the best estate or condition in all the world. The fourth is,  
that Christ himselfe is there teaching of men, where his word is tru-  
ly taught & deliuered vnto men. The fift is, that the fruit & benefit  
of Gods word is imparted onely vnto the Saints. The sixt is, that the  
best that are, are to be taught and schooled in the wayes of God. The  
seauenth is, that Christ doth loue his Church and people well. The  
eight is, that the Church of God is faire and beautifull in the eyes of  
Christ. The ninth is, that holy Christians need not the mediation of  
Angels or Saints departed this life, for the oblation of their prayers  
vnto the Almighty. The tenth is, that the spouse of Christ is some-  
times too carelesse of Christ, and falls in the bed of carnall  
delights. The eleuenth is, that Christians must not continue in their  
sin, but arise from the same & leaue them. The twelfth and last is,  
that all that doe belong to Christ, must leaue this world & goe after  
Christ. These points are handled, seauen of them more at large, ex-  
professo, by way of doctrines, but the other fime more (succinelly) vpon  
certaine accidentall occasions. At your leasure (I pray you) consi-  
der of them, I doubt not, but that you haue your portions in them.  
The text from whence they are drawne may well be applied vnto  
you, for enery word therein doth fit you well. One part of it you may  
speake



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## The Epistle Dedicatorie.

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speake (with the Church) of Christ: and the other part of it you may heare (with the Church) from Christ. And as some things in it may comfort you, so other things also in it may excite you. The Appellations may be your consolations, and the exhortations may be your excitations.

In the world there are many evils, yea in the congregation of the righteous there are too many infirmities. Our love to Christ is too cold, it must be kindled. Our attendance at the gates of wisdom is too seldom, it must be doubled. Our failing in our duties is too great, it must be lessened. Our sight in seeing the love of Christ towards vs is too Divine, it must be cleared. Our beauty in the inner man is too small, it must be increased. Our drowsines in good things is too heavy, it must be lightened. Our continuance in sinne is too long, it must be shortned. Our cleauning to this world is too strong, it must be weakened. Finally our following after Christ is too slow, it must be hastened. To further this heavenly work this little booke may help vs, for most of the things therein are touch'd, and urged vpon vs with forcible reasons of perswasion: In token of my good will, and the vsuaine love which I beare vnto you both, I here present it vnto you both, & consecrate it to your Worships. The God almighty giue it a blessing, & and make it effectuell vnto the soules of men. I will not trouble you with many words, but draw to an end. As you haue begun well, so proceede, & let your good works be more at the last, then at the first. Be still for God in all his wayes, and God will still be for you in all your wayes. Advance him and hee will aduance you, protect his Saints, and shelter them: refresh the dreare members of Christ and nourish them; so shall you heare this sweet sentence pronounced vpon you at the last: Come ye blessed of my Father, inherit ye the kingdome prepared for you from the foundations of the world. And so I end and commit you and all yours to the gracious protection of that good God, that doth watch ouer you; beseeching him so to multiply his graces vpon you, that you may see many good and happy dayes in this wretched world, and enioy everlasting blessednesse in the blessed world to come.

Your Worships in all holy  
duties to be commanded.

Richard Webb.



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THE  
FIRST SERMON,  
OF CHRISTIAN LOVE.

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Canticles 2. verse 10.

*My welbeloued spake, and said vnto me, Arise, my loue, my  
faire one, and come thy way.*



S I was pondering with my selfe, what text I might best take for this time, and for this place: it pleased the good and gracious hand of our God, to direct me to this portion of Sacred Writ, as containing in it matters most correspondent to the day now celebrated, & to this worthy assembly now congregated. For as the day is now kept for the honor of Christ, in memoriall of his Ascension from the earth to the heauens; and as this assembly is an assembly of Christians, who must arise after Christ: so this text in hand is a text of Christ and of his Church. Of Christ, as it were already ascended; yet in mercie speaking to his Church: of the Church yet below, yet in dutie to ascend after Christ. In regard whereof I doubt not, but that those things, which shall be now spoken, will be vnto you most sweet and profitable, like apples of gold with pictures of siluer, according to *Salomon's Aphorisme*, in *Prov. 25. 11* where he saith, *A word*



*spoken in his place is like apples of gold, with pictures of silver.* But not to insist any further vpon other matters by way of Preface, I will descend vnto my Text.

In the verses next going before, it is declared, what mercie the Lord Iesus Christ did shew vnto his Church, in comming vnto her notwithstanding all her sins. Though her iniquities were like to hills & mountains, which might iustly haue staied him from comming vnto her, yet he in the multitudes of his cōpassions towards her, was cōtent, like a Roe, or yong Hart, to leape or skip over them all, and in kindnesse to draw neere vnto her, notwithstanding the same. And howsoeuer he did not, as it were, come openly into her house, disclosing himselfe vnto her plainly and fully, as it were face to face: yet he did stand behinde her wall, and there looked in vpon her through the grates and windowes of his Gospell, reueiling himselfe so far vnto her, as was needfull and conuenient both for her present consolation, and also for her future saluation.

The which that wee might the better conceiue, shew her selfe giues testimonie of him, and shewes what words he did vse vnto her: and this shew doth in this present verse, which now we haue in hand. In which, if we consider of all matters, well, we shall finde two principall points concerning that Gospell spoken off before, by which our Sauour did discover himselfe vnto his Spouse. The first is concerning the persons, whom it doth respect. The second is concerning the matter whereof it doth consist. The persons, whom it doth respect, are of two sorts, namely, the person that teacheth, and the person that is taught. The person that teacheth, is Iesus Christ himselfe, her best beloued. Howsoeuer he doth vse man, as an instrument in this worke, yet hee himselfe is the principall agent therein. It is he chiefly that doth instruct and teach his people. The person that is taught, is the Church her selfe. Her welbeloued spake and directed his words vnto her, and not to others. Others indeed may haue the crummes and bones that fall from his table, like dogges, but the bread and good flesh, that is vpon the table it selfe, is provided only for her, and her children.

The



The matter whereof the Gospell doth consist, brancheth it selfe into two parts. The first noteth out, how well Christ is affected towards his Church, in that he calls her his loue, and his faire one. The second setteth down what dutie the Church doth owe to Christ, in that he wills her to Arise, and come away; both are brought in by the figure *Prosopopeia*. For the Church doth bring in Christ himselfe speaking, & vttering also in effect, as it were these words vnto her. O deare & welbeloued Virgin, whom I haue chosen among al the daughters of mento be my Spouse, and whom I haue made faire and amiable, euen white and ruddie, with the water and bloud which I shed for thy sake, and with my Spirit, whom I haue bestowed vpon thee for thy good: doe not now lie weltring in thy sinnes, nor continu any longer in the bed of thy carnall delights, but arise and leaue the same: and consider, that I haue done so much for thee, and doe make such an account of thee; delay not the time, but make hast and come away: forsake all the base affaires of this life, and the sweet delights of the flesh, and addresse thy selfe vnto the consummation of our most ioyfull mariage, thou beinge euer there, where I am, and alwayes endeavouring to doe, as I doe.

This Verse then in summe, comprehendeth in it nothing else, but the Churches report, of that which Christ spake to her, when he beheld her by his Gospell, through the cage-ment. Wherein I pray remember with me these two points: Part. first, her words to him; then secondly, his words to her. Her words of him spend themselves in two things: the first is an Appellation, the second is a Declaration. The Appellation in the first word, *My beloved*: The Declaration in the next words, *spake and said to me*: containing in it, first, his teaching, vnder these words, *spake and said*, then secondly, the person whom he taught, in this word, *to me*. Now of these, by Gods grace in order.

[*My welbeloued*.] This Appellation, or title, the Church might well giue vnto Christ, in a twofold respect. First, actiually, because she did loue him well, then passiuely, because shee was beloued of him well. For there was a singular loue be-



twixt them, the one towards the other. But yet this doth not note out the full or whole reason of this Appellation, or title, which is often vsed in this booke, sometimes by the Church to Christ, and sometimes againe by Christ to the Church. Doubtlesse, the reason of it is twofold. The one is in regard of their mutuall loue; the other of their intended marriage. For Christ and his Church are brought in, in this Canticle, as two Paramours, who are in loue one with the other, and who in time conuenient doe purpose to marry together. Of their loues afterwards; a word or two of their marriage by the way. As the same is oftentimes spoken of in the Word, and most liuely shadowed out vnto vs, in the 45. Psalm, *under the type and figure of Salomons marriage with King Pharaohs daughter of Egypt*: so you must know, it is not yet finished, but deferred till the day of Iudgement; as may well bee collected out of *Renelat. 19.7.* where these words are set downe to bee spoken in the end of the world: *Let vs be glad and reioyce, and giue glorie to him, for the marriage of the Lambe is come, and his wife hath made herselfe ready.* Here in this world is the Contract alone; the marriage is kept for the world to come. As heere men and women first haue their contracts, or espousals, then afterwards their solemne and reall marriages, as *Ioseph* and *Mary* were first espoused before they came together, *Matth. 1. 11.* So would the Lord obserue the same order of proceeding in the vnion of these two great and Princely States; of his Sonne on the one side, being the glory and ornament of heauen; and of the Church on the other side, being the praise and beaurie of the earth. They must first be contracted, then after they must be married. This Contract of theirs must be considered two wayes. One way, as it is made with the whole Church in generall; another way, as it is made with the particular members thereof. As it is made with the whole Church in generall, it was from the beginning of the world, euen immediately vpon *Adams* fall, when God did promise him that the seed of the woman should breake the Serpents head, *Gen. 3. 15.* For then was this marriage in question, and it was concluded.



cluded vpon betweene God and *Adam*, for the holy posteritie to come. But now as it is made with the particular members of the Church, it is at all times; for there are some daily vnited vnto Christ. And this their Contract is made two manner of wayes. The one is sacramentally, and that is, when they are baptised into the name of Christ. The other is really, and that is, when they are regenerated, and doe beginne to beleue in Christ, and depend vpon him solely and wholly for their saluation. Now Christ and the faithfull being thus contracted together, do loue each other most entirely (as contracted persons ought to doe) and long still for the day of their marriage, that so they may enioy one the other in full perfection. In regard whereof, I say, they giue this title or appellation of *Welbeloued* one vnto the other, often in this booke, which is wholly spent in a manner in describing out such loue tokens as passe betwixt them, to wit, from the day of their espousals, vnto the day of their marriage.

But passing thus their marriage, let vs come vnto their loues: the first is of the Church towards Christ, in this word, *My welbeloued*: the next is of Christ towards his Church, in the other word, *my loue*, the which I will referre to his due place, and handle it then when I come vnto it.

For the former of these, in that the Church doth call *Dott.* Christ her welbeloued; as for other causes, so for this, because she did loue him well: we are taught this Doctrine, that euery member of the Church must truely, and vnfainedly loue the Lord Iesus. So did *Peter* the Apostle, his loue was so great to Christ, that in the end he died for Christ; so that he might well say to Christ, when he did aske of him this question, Whether he did loue him or no? *Yea, Lord, thou knowest that I loue thee, Iob. 21. 15.* So did *Mary* the great sinner; her loue was so largeto Christ, that she did many things, which did iustly honor Christ: she came to the place where he was, and brought a boxe of oyntment; she stood at his secte behinde him weeping; she washed his feet with teares, shee did wipe them with the haire of her head; shee did kisse them with her mouth, and annoint them with the ointment: so



that Christ might well say of her, and to her praise, that shee loued him much, *Luk. 7. 47.* So did the scattered Iewes, that were Saints; their loue was so vpright towards Christ, that though they did neuer see Christ with the mortall eyes of their bodies, yet they did loue Christ, and so set their affections vpon him, that they did reioyce in him with ioy vn-speakable and glorious: so that *Peter* might well commend them in this respect, for their loue to Christ, as indeed hee doth, *1 Pet. 1. 8.* So in a word, did the Church, and still doth: her loue is so hot, and strong to Christ, that nothing shall part her from Christ; neither persecutions on the one side, nor promotions on the other, *Cant. 8. 6 7.* So that she might truly say these words of her selfe; *Stay me with flagons, and comfort me with apples, for I am sicke of loue, Cant. 2. 5.* Thus then should all the righteous loue Christ, as indeed they do, witnesse the Spouse her selfe, *Cant. 1. 3.*

*Reasons.*

The reasons to draw vs on to this loue are foure. The first is, because he hath loued vs; according to that of *John*, in *Iob. 4. 19.* *We loue him, because he hath loued vs first: Inuenimus enim, non praeuenimus.* We found him, not preuented him. *Dilexit enim non existentes imo resistentes.* For he loued vs when we were not; yea, when we were his enemies, *Rom. 1. 10.* The Church doth declare in *Cantic. 2. 4.* that this is a speciall meanes to draw the affections of men after Christ; for there his loue is compared to a banner: for as by the banner or ensigne, the souldiers are drawne to their owne Captaines and colours; so by the loue of Iesus Christ, as by a banner or ensigne, are all the chosen ones drawne to Christ: in which respect the Apostle Saint *Paul* doth shew, that the loue of Christ hath a certaine power or force to constraîne, or to compell men, when he saith, for the *loue of Christ constraineth vs.*

The second is, because he is very kinde and bountifull to such as do loue him, according to that which is in the Psalmc, *Psal. 31. 25.* where all the Saints of God, are willed to loue the Lord vpon this ground, because he doth preferue them that doe it, as well as destroy the wicked that are their enemies.

Christ



Christ is not a wilderness, nor a land of darknesse to such as loue him, but a fountaine of all happinesse. He is content to come home, as it were, to them, and to dwell with them in their soules, *Ioh. 14. 23.* Yea, hee doth prouide such large things, and excellent matters for them, as are altogether incomprehensible, and past our vnderstanding, as witnesseth the Apostle Saint Paul, *1 Cor. 2. 9.* in these words, *The things which the eye hath not seene, neither the eare hath heard, neither come into mans heart;* are, which God hath prepared for them that loue him. Surely vpon this consideration, *Mary*, spoken of before, was much affected to Christ: because she saw that Christ was kinde to her, and very liberall, in pardoning all her sinnes, which were many; she could not but loue him much for that cause, *Luk. 7. 47.* So the Virgins fell in loue with Christ, vpon the view and remembrance of such benefits as do come to men by Christ, as we are taught in *Cantic. 1. 2.* in these words, *Because of the savour of thy good ointments, thy name is as an ointment poured out, therefore the Virgins loue thee.*

The third is, because he is most excellent in himselfe, and most worthy of all our loues, as being the chiefest of ten thousands, *Cantic. 5. 10.* And this is true in many respects: First, for his beauties sake: Secondly, for his riches sake: Thirdly, for his parentage sake: Fourthly, for his wisdomes sake: Lastly, for his loues sake. In this world we loue some, and marry with them, onely because they are faire and beautifull: some, onely because they are rich and wealthie: some, onely because they are of a Noble and Honourable house: some, onely because they are wise and prudent: some, lastly, because they are louing and kinde. Now how Christ is faire and beautifull, you may see by this, because he is the brightness of the glorie of his Father, and the ingrauen forme of his Person, *Hebrewes 1. 3.* How he is rich and wealthie, you may see by this, because he is the heire of all the world. *Heb. 1. 2.* How he is noble and honorable, you may see by this, because hee is the King of Kings, and Lord of Lords, *Reuelat. 19. 16.* How he is wise and prudent, you may see by this, be-  
cause



cause in him are hid all the treasures of knowledge and vnderstanding, *Coloss.* 2. 3. And lastly, how hee is louing and kinde, you may see by this, because he died for vs to redeeme vs, and doth still cherish and nourish vs, as his owne bodie, *Ephes.* 5. 2. 29. When the Church had commended her well-beloued, and had set him out in his orient colours before the eyes of men, those that did before despise him, fell in some loue with him, and offered their seruice to the Church to ioyne with her to seeke him out, *Cantic.* 5. and last verse. Thus his excellencie is as an Adamant to draw vs, that are irons, vnto him.

The fourth and last is, because those that will not loue him, shall perish and be damned: if any man loue not the Lord Iesus Christ, saith Saint *Paul*, *1. Cor.* 16. 22, ὃς ὁ ἀνὰ θεοῦ μαρτυρεῖται, let him bee hanged vp on high, the Lord doth come; or as it is translated in our English Bible, *Let him be had in execration, yea excommunicate to death.* Hereof is that saying in *Luke*, Chapter 19. 27. uttered by our Sauour himselte, *Those mine enemies, which would not that I should raigne ouer them, bring hither, and slay them before me.* When *Nimrod* heard, that hee must bee destroyed within fortie dayes, he repented immediately vpon it in sack-cloth and ashes, and did forsake her euill wayes, and turned from the wickednesse that was in her hands, *Ierem.* 3. 8. So wee hearing that we shall be destroyed, vnlesse we loue the Lord Iesus; it must awaken vs, like a mightie thunder-clap from heauen, and cause vs out of hand to affect him.

*Use.*

Thus you see the reasons, now let vs come to the vses; they are in number three. The first is for reprehension, the second for consolation, and the third for admonition. In the first place they are heere reprehended, who care little or nothing at all for the Lord Iesus. Certainly, whether they be Iewes or Gentiles, bond or free, male or female, their estate is most lamentable, we may quake euen to thinke of it: for no lesse then damnation it selfe (as was intimated before) is their portion and inheritance for euermore. They will perhaps confesse, that Murther, Adultery, Idolatry, Witchcraft, and such



such notorious crimes are finnes indeede, and; that they doe deserue euermore punishments: but let them now at the last both see and confesse, that this is indeede a great sinne, not to loue the Lord Iesus Christ, and such an one, as will damne them for euer, vnlesse they doe repent for it in time: and therefore let them leaue it, and amend it, mourning and lamenting as bitterly for this fault, as for any other sinne whatsoever.

In the second place, they are here comforted, who haue made choise of Iesus Christ to be their husband, and haue set their whole heart & soule vpon him. In this they haue performed a worthie duty, and such as may bring vnto them consolation at all times. For now will Christ respect them most graciously for euermore, and alwayes doe them good, as who is much delighted in their loue, according to his owne words vnto the Church in *Cant. 4. 10.* When he saith: *My sister, my Spouse, how faire is thy loue? How much better is thy loue, then wine? And the saour of thine ointments then all spices?*

In the third and last place, all of vs are here admonished to doe that which the spouse did; namely to loue Christ well, wee must take him for our onely bridegrome, and accept of none but him. I doubt not, but that you shall haue many suitors to the contrary. For the world, and the flesh, and the deuill will be labouring still to draw you vnto them, and send vnto you, as it were, many solicitors for that end and purpose, time after time: but beware, I pray, giue not your consents vnto them, neither harken vnto their voyces, though they sing as sweetly as the Sirens or Mermaides are reported to doe. O stop your eares against them, as *Ulysses*, is feigned by some to doe: in this point be like to the deafe adder, who will not heare the charmer, though hee charme neuer so sweetly. Giue entertainement, I beseech you, to the Lord of glory, and let him be your welbeloued. For this end and purpose remember the reasons before going. What? Shall hee beginne to loue vs, and shall not wee loue him againe? What? Is hee rich and bountifull to all such as doe



loue him, bestowing large benefits dayly vpon them? And shall not wee our selues loue him? What? is he most worthy of the loue of all persons, as being most faire and beautifull, as being most rich and wealthy, as being most noble, and honourable, as being most wise and prudent, as being lastly most louing and kinde? and yet shall not vee loue him? What? in the last place? Will he destroy all those that shall not loue him, and bring them to a perpetuall defolation? and yet for all that, shall not we loue him? Oh my brethren, let vs remember our selues, and be vwise at the last for our owne good: let vs not wilfully cast away our selues, but saue our soules from the euils to come. My suite vnto you at this time, is for your loues for Christ my Maister.

If he were (that I may so speake without offence to any) a deformed person, like to *Thersisi*. I would not wish you to loue him: if hee were a poore man, like to *Lazarus*, I would not wish you to affect him: if he were a base brat, like to *Abimilech*, I would not wish you to follow him: if hee were a foolish fellow, like to *Nabal*, I would not wish you to respect him: finally, if hee were a cruell beast, like to *Nero*, I would not wish you to embrace him. But now seeing hee is beautifull, rich, honourable, wise, and louely, aboue all comparison with mortall men; I would wish you, yea most humbly intreat you, that you would loue him, affect him, follow him, respect him, and embrace him, and that for euer and euer. Every wise man in choosing a Maister to himselfe doth refuse three sorts of persons, namely: his enemy, his fellow, and his seruant. Hee that serueth the deuill, serueth his enemy; he that serueth his flesh, serueth his fellow, and he that serueth the world, serueth his seruant. Because the former of these doe argue foolishnesse and want of wits, and the latter two balenesse and want of courage, I hope, that none of you, who are wise and couragious, vvill now serue any of them, but that from henceforth Iesus Christ shall be your Lord and Maister alone.

But here that I may not loose my labour, and so fish in vaine, but bring you all rather vvithin the compasse of my  
net,



net, and so take many fishes; give me leave to give an answer to three sorts of persons. The first is of those that make exceptions against the state of such as loue Christ. The second is of those that boast of their loue towards Christ, and yet doe want it. The third is of those that would be informed, what manner of loue it is, that is pleasing to CHRIST. For the first of these, many are vnwilling (as dayly experience doth teach vs) to ioyne themselves in a true knot of marriage loue, because they thinke, that their estate is most miserable, vvhich are so ioynd to him in loue: and that first, because the deuill doth persue them; *Ren. 12. 13.* Secondly, because the world doth hate them; *Ioh. 15. 19.* Thirdly, because Christ himselfe doth correct them; *Ren. 3. 19.*

But let none of vs be deceiued. The condition of the CHURCH is farre better, then the world doth take it to be. Answer. Hearken vvhich *Daniel* doth say of it. *Blessed is that nation, whose God is the Lord, euen the people, saith hee; that hee hath chosen for his inheritance. Psal. 133. 12.* For this cause did he make this request vnto the Almighty, saying, *Remember me, O Lord, with the fauour of thy people, visit me with thy saluation, that I may see the filicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance. Psal. 106. 4. 5.* Surely I dare here pawne my soule and life, that there is no estate in the vvhole vvorld: so good as the estate of Gods people, and of such, as doe loue Christ: the vvhich I will make euident vnto you, by Gods good graces, in a few words.

We account, as you know, those to be marvellous happy persons, and their estates to be the best of all. First, who are out of debt. Secondly, who fare well. Thirdly, who goe fine. Fourthly, who are attended vpon by many seruants. Fifthly, who are able to giue to others. Sixthly, who are out of law and trouble hauing peace within and without. Seuenthly, who inioy their health. Eightly, who are in authority of high place to command or rule. Finally, who haue great lands and possessions. Hee that hath all these is a complet blessed man vvith vs. For hee wanteth nothing, that may



tend to the perfection of his happy estate in the iudgement of flesh and blood. Now those that are the Lords people, and doe loue Christ well, as they should doe, haue all these. First, they are out of debt, for Christ hath discharged them from all their sinnes, which are their debts, 1 *Peter* 2. 24. 2 *Cor.* 5. 21. Secondly, they fare well: they haue a rich table: for the Lord of hosts doth make for all his people a feast of fat things, euen a feast of fined wines, and of fat things, full of marrow, of wines fined and purified. He also doth satisfie them with the fatnesse of his house, and giue them drinke out of the riuers of his pleasures, *Psal.* 36. 8. *Prou.* 9. 2. *Esa.* 25. 6. Thirdly, they goe fine: for they are clothed with the golden and silken robes of Iesus Christ and of his Spirit. The woman, whereunto the Church is compared, is clothed with the Sunne, hauing the Moone vnder her feete, and a crowne of twelue Starres vpon her head, *Reuel.* 12. 1. So the Spouse or Wife of Christ, is said to be arrayed with pure fine linnen, and shining, *Reuel.* 19. 8. Fourthly, they are attended vpon by many seruants: for the glorious Angels that are aboue, do euermore waite vpon them, as nurses doe vpon children, to keepe them still in safetie and in peace, and to doe such seruices vnto them, as are needfull for them, *Psal.* 34. 7. *Psal.* 91. 11. 12. *Hebr.* 1. 14. So that there is no Noble man in the Land, that hath a goodlier traine to attend vpon him, then Gods childe hath. Fifthly, they are able to giue to others: for God hath bestowed vpon them such a treasure of grace, that they are able, not onely to edifie themselves, but others also in the wayes of their saluation, *Ephes.* 4. 7. 16.

This is worthily scene, as in other stories, so in the example of *Aquila* and *Priscilla*, who brought great light and vnderstanding vnto *Apollos* himselfe, who was an eloquent man, and mightie in the Scriptures, when they tooke him vnto them, and expounded vnto him the way of God more perfectly, *Act.* 18. 26. Sixtly, they are out of Law and trouble, and haue peace both within and without: for God is now reconciled to them, and so they haue a peace, not onely with God himselfe, and his creatures, but also with themselves and



and in their owne foules and consciences, 2 *Cor.* 5. 19. *Ephes.* 2. 14. 16. *Hosea* 2. 18. *Rom.* 5. 1. *Phil.* 4. 7. Seauenthly, they enioy their health: for their foules within are sound and well, as who doe not so much liue in themselves, as in Christ. *Gal.* 2. 20. nor yet shrinke away from the Commandements of their God, but carefully still obserue the same, *Psal.* 44. 17. 18. *Hebr.* 10. 39. They goe. as it were, from strength to strength, till they appeare perfect in Sion, *Psal.* 84. 7. And their good workes are more at the last, then at the first, *Reuelat.* 2. 19. Eightly, they are in authoritie of high place, to command or rule: for Christ hath made them Kings and Priests vnto God, euen his Father, *Reuelat.* 1. 6. So that they are great Officers and Commanders in the world, like Priests and Kings, which haue the chiefeft roomes of all. Lastly, they haue great lands and possessions: for all the world is theirs: whether it be *Paul*, or *Apollas*, or *Cephas*, or the world, or life, or death, whether they be things present, or things to come, euen all are yours, saith *Paul* to the godly *Corinthians*, 1 *Cor.* 3. 22. *Peter* tels vs, that there is an inheritance immortal, which is vndefiled, and fadeth not away, reserued in heauen for vs, 1 *Peter* 1. 4. And our Sauour sheweth, that God his Father hath prepared for vs a Kingdome from the foundations of the world, *Matth.* 25. 34. Wherefore by this wee may see, vnlesse we will wilfully be blinde, and measure euery thing by the narrow span of our owne naturall reason, that the condition of Gods childe is the best condition in the world, and that they are most happie persons, who are vnited vnto Christ.

But what then shall we say vnto their afflictions, which are many in this world? haue not wee iust cause to reiect Iesus Christ for them, and to accept of some other before him? No, in no case: First, because they doe not impair our happy estate, but rather better the same, and that in three respects: First, because they doe not take away the fruit and benefite of those outward goods, which are taken away from vs, but rather encrease them: for they make vs to enioy them an hundred fold more, as it is in *Mark.* 10. 30. So that in the



middest of them all, we haue great ioy and comfort, *Act. 5. 41. Rem. 5. 3. Hebr. 10. 34.* Secondly, because they serue to purge vs from our dross and corruption, that we might be made partakers of Gods holinesse, *Hebr. 12. 10.* and not be damned with the world, *1 Cor. 11. 32.* Thirdly and lastly, because they are meanes to augment our happines in the heauens above, and to worke out for vs a farre more excellent and eternall weight of glory, *2 Cor. 4. 17.* Secondly, because this time, wherein we now liue in this world, is not the time of our marriage, but the time onely of our espousalls. As yet we are not with Christ, but we liue, as it were, with our friends, among whom wee may be euilly intreated, and be hardly dealt withall, as *Ioseph* was among his owne brethren. A poore Virgin (you know) that is but onely betrothed to a noble person, of great state and wealth, and not yet married vnto him, may liue but a simple and miserable kinde of life, vntill the day of their marriage doth come. For as shee may fare and lie hard, and be but meanely attired in her fathers house, who is but a poore man, and vnable to maintaine her better; so shee may fall sicke of loue, and withall enter into many doubtfull thoughts, and feares, lest her beloued should cast her off, and preferre some other noble person before her: whereby it comes to passe, that her heart is much wounded, and her spirit euen vexed to the death it selfe. Yet for all this, shee had no iust cause to haue refused him at the first, neither yet hath any to reiect him now at the last; considering especially, that this her trouble will shortly end, and much continuall ioy come in the place thereof.

So after the same manner, though heere in this world wee haue some afflictions, yet we are not for that cause to alienate our selues from the Sauour of the world; especially considering, that he will end them quickly, and come and marrie with vs, at what time we shall haue ioy and happinesse for euermore.

Hitherto of those that make exceptions against the state of such as loue Christ. Now let vs come to those that boast of their loue towards Christ, and yet doe want it.

We



We finde by experience, that there are too many such, in all places, wheresoeuer we come. Though they haue him in their soules, yet they will loue him in their words. They can crie out and say, *We loue the Lord Iesus Christ, as well as the best of you all: he is not worthy to liue that doth not loue him; it were well that the ground would open to swinke him in, &c.* Thus can wicked men giue good words, but where are their workes. Surely in this corrupt age of ours wee can talke much, but walke but a little; word is much, but worke is but a little: our mouthes are bigger then our hands, which is a thing monstrous in nature: as well said Saint Bernard, *Monstruosa res est, sedes prima, uita imis, lingua magniloqua & manus otiosa, sermo multus, fructus nullus*: It is a monstrous thing to haue the chiefest roome, and to liue the basest life; to speake much with the tongue, and to doe nothing with the hand; to vse many words, and to bring forth no fruit. But as James the Apostle said, *Show me thy faith by thy workes, Iam. 2. 18.* So may I say, *Show me thy loue by thy workes.* There are foure things in all heartie and sound louers, which must needs be in thee, if thou dost loue Christ aright. The first is, that they long still to be ioyned together, and to enioy one the other. The nature of loue is such, that wee desire still the enioying of that which is loued. Ammon was very sick through loue, and his flesh did pine away, because hee could not enioy his sister *Thamar*, whom he loued, *2 Sam. 13. 2.* The second is, that they are bountifull and liberall one vnto the other. Loue, saith *Paul*, in *1. Cor. 13. 4.* is bountifull. So was *Boaz* to *Ruth*, whom hee loued. *Ruth 3. 15.* and so was the Centurion to the Iewes, whom hee made much of, for hee built them a Synagogue, *Luk. 7. 5.* The third is, that they are obsequious and obedient one vnto the other. Loue can hardly deny any worke, which the partie beloved doth require. Hereof was it, that *Delilah* said to *Sampson*, in *Iudges 16. 15.* *How canst thou say, I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.* The fourth and last is tolerance, or enduring of troubles one for the other: for the loue,



loue, that *Jacob* did beare to *Rabel*, seauen yeares of hard seruitude seemed but a short time, *Gen. 29.20*: And for the loue that *Sechim* did beare to *Dinah*, he was content to be circumcised, and to suffer the cutting of his flesh, though it were very painfull vnto him, *Gen. 34.19*.

Now in all these things, examine thy loue towards Christ. In the first place, tell me, dost thou long to be with Christ? Art thou willing to die, and to leaue this world, to goe vnto him? Dost thou wish with the Apostle Saint *Paul* to be dissolved, to be with him? *1. Thim. 1. 25*. Art thou desirous to haue him come to Iudgement? Dost thou cry out with the Spouse, *Come Lord Iesus, come quickly? Ren. 22.17.20*. In the second place, tel me, Dost thou bestow any thing vpon Christ? Art thou willing to let go thy goods and riches for the honor of Christ? Art thou readie to relieue his Saints, according to their need, and thy abilitie? Dost thou ioyne with others in building vp his Church, and in bestowing some maintenance vpon his worship? In the third place, tell me; Dost thou obey him, and doe according to his Commandements? Art thou readie with *Abraham*, to leaue thine ovne countrey, and to goe vvither he shall send thee? Wilt thou forsake that vvich hee doth forbid, and follow that vvich hee doth command? *If yee loue me*, saith Christ, *keepe my Commandements*, *Ioh. 14.15*. And a little after he saith againe, *If any man loue me, he will keepe my Word*, *Verf. 23*. So that those loue not Christ, vvho doe not keepe his Commandements. In the fourth and last place, tell mee, Dost thou suffer any trouble or miserie for Christs sake? Art thou vvell pleased to take vp thy crosse to goe after him? Canst thou be content to die for his sake, as the Prophets and Apostles haue done? By these markes or tokens wee may know vvether wee loue Christ or no: if we haue them, we loue him; but if we haue them not, wee loue him not, howsoeuer wee perswade our selues, or boast before others to the contrarie.

And so much of the second sort, namely of those that vaunt of their loue towards Christ, and yet doe want it. Now let vs come to the third and last sort, which is of those that would



would be informed what manner of loue it is that is pleasing to Christ. In it you must obserue foure remarkable qualities. The first is, that it must be great and not small: we must loue him more then our fathers, or mothers, or brethren, or sisters, or husbands, or wiues, or lands, or goods, or life it selfe, *Matth. 10. 37. Luk. 14. 26.* The second is, that it must be singular and not common: we must loue onely Christ, and none else, we must not ioine others with him: *Whom haue I in heauen* (saith *Dauid*, *Psal. 73. 25.*) *but thee? and I haue desired none in the earth with thee.* Well therefore said the Church, in *Cant. 1. 6.* *Shew me, O thou, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of thy companions?* Her care was onely to goe after Christ. We cannot serue God and *Momon* together, *Mat. 6. 24.* We must not part our loue, Christ must haue all: as the woman by Gods law must haue but one husband; so the Church must haue but one Congregation. Doubtlesse, as an honest man cannot endure that another man should haue a portion in his wife: so will not Christ endure, that any other should haue with him a portion in his Church, for he is a ieaious God, *Exod. 20. 5.* The third is, that it must be totall, and not partiall: we must loue him, not with the loue of the soule alone, or with the loue of the body alone, but with the loue both of body and soule together. *Ye are bought with a price* (saith *Paul*, *1 Cor. 6. 20*) *therefore glorifie God in your bodies, and in your spirit, for they are Gods.*

And whereas the soule and body doe consist of many parts, our Sauour must haue the loue of all those parts, *Thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with thy strength,* saith *Moses* to *Israel*, in *Dent. 6. 5.* So that Christ must not haue onely the loue of the eye, to behold his workes; the loue of the eare, to listen to his words; the loue of the tongue, to talke of his wonders; the loue of the feet, to goe to his Temple; the loue of the hands, to doe his businesse; the loue of the memorie, to remember him; the loue of the minde, to plod vpon him; and the loue



of the heart to long after him; but hee must haue all these loues together. The fourth and last is, that it must be perpetuall, and not temporall. We must not loue him for a time alone, as for certaine dayes, weekes, monthes, or yeares. but we must loue him beyond all time, euen for euer and euer. *Be thou faithfull vnto the death,* (saith Christ to the Church of the *Smirnians*, *Reu.* 2. 10.) *and I will giue thee the crowne of life.* The Spouse doth tell vs in *Cant.* 8. 6. 7. First, that her loue is so well grounded towards Christ, that nothing can ouercome it, or take it away from her; neither persecutions on the one side, nor worldly promotions on the other. Surely, as nothing can turne God from louing them, *Rom.* 8. 39. so nothing can turne them from louing God, *Reuel.* 12. 11. *Act.* 21. 13. In this respect they are like the Vine, Oliue, and Fig-tree, that would not leaue their goodnesse, to go to be aduanced about the other trees, *Iudg.* 9. 9. &c. So that in this regard, we must follow Christs Commandement, when he said vnto his Disciples, *Abide in my loue,* *Iob.* 15. 9.

Thus you haue heard in a few words, what manner of loue it is that we must beare towards Christ, when we doe accept of him for our Husband. Examine now in your owne soules, whether you haue this loue or no: if you haue it, blisse God for it; but if you haue it not, neuer be at rest, till you haue gotten it. And so I leaue the Appellation, and come to the Declaration, containing in it, Christs teaching, then the person whom he taught.

*Spake and said.* ] Here are two words vsed to expresse his teaching by; they differ not much in signification. The former of them noteth out, as it were, the opening of his mouth, and that he began first. The later sheweth what he vttered, when he did so open his mouth, and begin to speake. The which to be so, we may see, not only by the force of the Hebrew word, here vsed in the first place, which doth signifie, *in sermone prorumpere, vel clamare*, to breake out into words, or to cry; but also by the vse of both the words here vsed, as they are ioyned together elsewhere in the Scriptures: for if we marke them well, wee shall finde them so taken, as  
namely,



namely, in *Daniel*, Chapter 3. 14, 24, 26. and Chapter 5. 13. and Chapter 6. 20. So that here is no myserie, as I take it, included in this, that two words are vsed, and not one onely. It is to shew that Christ began to speake first, and that he himselfe was content to teach his Church. A man might iudge, that it was the part of the Church first to haue spoken to Christ, considering that hee had beene now absent from her for a time, and was now come againe in kindnes to visit her. She should haue called out of the house vnto him, and haue willed him to come in. But alas, there was too great carelesnesse in her; and therefore he is faine to begin with her himselfe. Thus doth God preuent vs with his graces: he comes home to our houses, and knockes at our doores, and doth call vpon vs alowde, before we will heare him, and let him in. *Behold*, saith Christ, in *Reuel. 3. 20. I stand at the doore, and knocke, if any man heare my voice, and open the doore, I will come in vnto him, and will suppe with him, and be with me.* Yea, oftentimes when he doth knocke, we will not seeme to heare, and so suffer him to lay on, knocking still, vntill his head be full of dew, and his lockes with the drops of the night: yea, which is more, after that he hath awakened vs, and we cannot but speake to him, we are loath to arise to let him in, making many vaine excuses for that purpose, saying (amongst other things) *I haue put off my coate, how shall I put it on? I haue washed my feete, how shall I defile them? Cant. 5. 3.*

Thus I might runne on, to shew how backward the Church is on the one side, and how forward Christ is on the other, to doe her good; but these things I will leaue to your owne deeper considerations.

Here a man may demand, and aske, how Christ did speake *Objection.* to his Church: for we finde in the Scriptures, that he doth it after sundrie sorts, and chiefly foure wayes. First, by his owne voice, and in his owne person. Secondly, by the voice of his Spirit. Thirdly, by the voice of an Angell. Lastly, by the voice of his Minister.

Amongst all these wayes, this last doth seeme to be the onely way, because that which is here vttered, belongs to the *Answer.*  
Church



Dott.

Church at all times, and in all ages of the world.

Howsoever, in that Christ is said, to speake and say, when the Gospell was deliuered vnto her, wee are taught this Doctrine, that our Sauour Iesus Christ himselfe, is there teaching men where his Word is truly taught and deliuered vnto men. When Wisedome had sent forth her maidens, they are not said to cry in the highest places of the Citie, but shee is said to cry, *Prou. 9. 3.* When *Doct.* spake to the old World, and for the space of sixscore yeares together did call vpon them for repentance and amendment of life, thatso they might not be drowned with the Flood: hee is not said to preach vnto them, but Christ by his Spirit in him, *1 Pet. 3. 19. 20.* Lastly, when the Apostles went vnto the Gentiles, that were a farre off, and sounded out the words of eternall life vnto them, for their saluation: they themselues are not said to preach to them, but Christ himselfe, even then, when he was in his owne person ascended vp into heauen, and sat there at the right hand of his Father, in the highest places, *Ephes. 2. 17.* Thus then you see, that it is Christ, that doth teach men in the Preaching of the Word.

Reason.

And this our Sauour doth for two causes: the one is in regard of his office, for hee is the Angell of the Couenant, *Mal. 3. 1.* the Doctour of his Church, *Matth. 23. 8.* The Wisedome of his Father, *1 Cor. 1. 24.* the word of God, *Ioh. 1. 1.* and in one word, he is sent by God to preach, *Ephes. 6. 1. 2.* The other is in respect of his loue to man, who came into this world to saue him, and not to damne him: for he knowes on the one side, where no vision is, there the people perish, *Prou. 29. 18. Hsa 4. 6. Matth. 15. 14.* And on the other, that none can know his Fathers will without him, vnlesse he doth reuile the same vnto him, *Ioh. 1. 18.*

Use.

This may teach vs, what to iudge of the preaching of Gods word: we must not take it for the word of man, but as it is indeed, for the word of God. So did the Thessalonians, *1 Thess. 2. 13.* As for the Minister, hee is but the voice, or truncke, whereby Christ doth conuey heauenly things vnto vs: in which regard they are compared to Stewards, who must administer



administer, not their owne goods, but their masters, and one day must account for them, 1 Cor. 4. 1. And therefore looke whatsoeuer the Minister of Gods word doth deliuer vnto vs out of the word of God, that must wee take as proceeding from God; and thinke that God, euen then, doth speake vnto vs himselfe from heauen, as indeed he doth; according to that in 2 Cor. 1. 20, *For this cause must we hearken with reuerence, beleeue with stedfastnes, and practise with obedience, whatsoever the Lord our God shall make knowne vnto vs.* But now, alas, many doe take that which is spoken, as the word of man, and cast it behinde their backes, as a matter not much to be respected: but those that doe so, doe despise God himselfe, *Lk. 10. 16.* As this may teach vs what to iudge of preaching of the Word, so it may allure our soules to come vnto it. For shall Christ, like a Schoole-master, come to teach vs; and shall not we, like good schollers, draw neere to heare him? If the Kings Maiestie should set vp a schoole, and reade Lectures vnto men, would not we flocke vnto him, and presse vpon him with great companies? But behold. here is one greater then the King, that doth come to teach vs: it is the King of Kings, and Lord of Lords, euen the very wisdome of God it selfe. And therefore let vs hasten vnto his house, and attend at his gates, to heare what he shall say vnto vs. In the last place wee haue here a caueat and a comfort for the Minister, in that he is but the voice and mouth of Christ, and the Word, that he doth speake, is not his owne. A caueat, that hee doe utter nothing, but what he is sure doth come from Christ. A comfort, in that he is so highly aduanced, as that Christ is content to speake vnto men by him and in him. Hee is no lesse honored hereby, then an ambassadour is, when hee is made the mouth of his King, *Yea much more honored then he.*

But to leaue Christ teaching, let vs come to the person whom he taught. It was his Church. *My welbeloued, speake, and said vnto me.* Hee doth direct his words to her, and not to others. But why to her? Was shee now at this time ignorant, and so to be instructed? Or was she in trouble, and so to



be comforted? Or was she in a fault, and so to be corrected? or was shee negligent in her dutie, and so to be quickned vp? for which of these foure causes did he now speake vnto her? for the last, as the words following in the text it selfe doe shew, where she is willed to Arise, and to come away. Here I might take an occasion, in that Christ doth thus direct his words vnto her, to shew vnto you, that the word of God is a treasure bestowed onely vpon the Saints. It is proper to Gods children onely, and not common to the wicked. For howsoeuer the sound thereof be gone through out the world, and all people haue heard the same, according to the letter; yet the sauing fruit and benefit thereof hath redounded onely to them, that are of the house-hold of Faith. This I might easily confirme vnto you to be true in three respects. The first is, for the knowledge of it: the second, for the faith of it: and the third for the practise of it. For howsoeuer the wicked haue a certaine kinde of knowledge, and a certaine kinde of faith, and a certaine kinde of practise: yet they haue neither the sanctifying knowledge of it, nor the iustifying faith of it, nor the vniuersall practise of it. The God of heauen hath kept these three as proper and peculiar Jewels for his owne alone.

*Doct.*

But this point I will passe ouer. The onely thing, that I will now vrge is this, that the best that are, are to be taught and schooled in the wayes of their good, as the Church here was by our Sauour. *David* was a man according to Gods owne heart: yet *Nathan* must come vnto him to schoole him for his fault, which hee committed with *Vriahs* wiffe, as it is in the beginning of the twelfth Chapter of the second booke of *Samuell*. *Asa* was a reformed, King ruling with his good, and remaining faithfull with his Saints: yet *Azariah* the sonne of *Obed* must come vnto him, to stirre him vp to seeke the Lord, as it is in the beginning also of the fifteenth Chapter of the second booke of the *Chronicles*. *Zerubbabel* was a valiant Prince, and courageous for the honour of his GOD: yet *Haggay* the Prophet, and *Zachariah* the sonne of *Idde*, must come vnto him, to set him forward about the building of Gods house at Ierusalem,



Salem, as it is also in the beginning of the fift Chapter of *Ezra*. In a vvord, to pretermitt many examples, *Timotheus* was a rare youth, being more like an Angell descending from heauen, then a man ascending from the earth (hee did so spend himselfe, like a candle, for the good of Gods people :) yet *Paul* must vvrite vnto him two Epistles, to admonish him of his dutie, and to teach him how to behaue himselfe in the Church, the house of God, which is the ground and pillar of truth. 1 *Tim.* 3. 15.

The reasons hereof are three. First, because they are ignorant in many points, and doe not know all those things, that concerne the Lords vvorship, and their owne peace. Here we know in part, and here wee Prophecie in part. 1 *Cor.* 13. 9 And howsoever *Dauid* was a deepe scholler, knowing more then all his teachers, *Psal.* 119. 99. yet hee was so blind in some things, that hee was more like a beaſt therein, then a man, as hee doth confesse of himselfe in *Psal.* 73. 22. when he saith, *So foolish was I and ignorant : I was a beaſt before thee.* Secondly because they are delinquents, and doe not performe all that which they know, but faile exceedingly therein. *In many things* (saith *Iames*, Chapter 3. 2.) *wee sinne all.* And although Saint *Paul* were a sanctified man farre aboue many others, yet hee bewayleth his owne estate in this regard very much, especially, when hee saith in *Rem.* 7. 19. *I doe not the good thing which I would, but the euill, which I would not, that doe I.* Thirdly, because they are faint-hearted, and are ready oftentimes to giue ouer their goodnesse, chiefly in the time of persecution. *As for me* (saith *Dauid*, *Psal.* 71. 2.) *My feete were almost gone, my steps had wel-neere ſlip't.* And albeit *Eliab* was a rare man, one of 1000. yet in the anguish of his soule, hee desired, that hee might die, and said. *It is now enough, O Lord, take my soule, for I am no better then my fathers.* 1 *King.* 19. 4. In all these respects they are to be taught and schooled, that so they may not erre in iudgement, but hold all things, according to the truth; that so they may not wander out of the path of righteousness, but walke still in the same; that so lastly they may not faint vnder any



any crosse or affliction, but be constant therein to their dying dayes. So that continuall teaching is necessarie for them, in regard of determination in matters of faith, of conuersation in matters of workes, and of consolation in matters of triall.

*vse.*

The vse hereof is three-fold: the first is concerning the Minister, the second concerning the people, and the third concerning the Minister and the people. The Minister is here taught, that he must neuer leaue off teaching: he must preach in season and out of season, and watch thereunto with all perseverance, 2 Tim. 4. 2. *My brethren, therefore giue not over, but labour still time after time, so long as you liue; for your congregations will still stand in need of teaching.* The people are here schooled, that they must neuer giue over their schoolling; like schollers, they must to it, day after day, and weeke after weeke, during the terme of their whole liues. For doe they what they can, yet they will be ignorant still, yet they will be faultie still, yet they will be faint-hearted still. And therefore continuall preaching is as needfull for men, as the aire that we breath in, as the clothes that we walke in, as the food that we receiue in, as the houses that we dwell in, and as the company that we liue in. Lastly, here, both Minister and people are instructed to attend euermore to instruction. The one must employ his studie diligently, that he may be able to instruct other further; and the other must frequent the Church carefully, that they themselues may be instructed further.

The fruit whereof vnto them both, with their duties, the Apostle doth teach, in 1 Tim. 4. 16. when he saith, *Take heed vnto thy selfe, and vnto learning: continue therein, for in doing this, thou shalt both saue thy selfe, and them that heare thee.*

*Now vnto him that is able to doe exceeding abundantly  
aboue all that we aske or thinke, according to the  
power that worketh in vs, be praise in  
the Church by Iesus Christ,  
throughout all generati-  
ons, for ever.*

Amen.





THE  
SECOND SERMON,  
OF CHRISTIAN LOVE.

Canticles 2. verse 10.

*Arise, my love, my faire one, and come thy way.*



Mitting the Paraphrastical exposition of these words, the sound whercof hath already peirced your eares, you haue nothing now to remember in summe (welbeloued in the Lord) but the words which Christ did vse vnto his Church, at what time hee spake vnto her, and did behold her thorow the window of his Gospell. As to day in the fore-noone you hard her words of him; so now by Gods grace, you may heare his words to her. In which I commend to your considerations two points. The first are certaine Appellations; the second certaine Exhortations. The appellations are two: the first is, *My loue*: the second is, *My faire one*. The Exhortations are also two: the first is, *Arise*: the second is, *Come away*. The Appellations shew how well Christ is affected towards his Church. The Exhortations declare, as it were, how well the Church ought to be affected towards Christ. The appellations are as arguments to moue her. And the Exhortations are as duties moued vnto her.

But let vs proceed in order, beginning first with the Appellations,



appellations, and then comming afterwards vnto the Exhortations. The first appellation is this, *My loue*. Here you may call to minde, what was obserued before vpon this word, *My welbeloued*, for both of them are euivalent, and of one force. But yet here is further to be added vnto that: for the loue of Christ may be considered three wayes. First, it is generall towards all his creatures, whereby he loues them all, approuing the same to be good; as they proceed from him, and are his creatures, or the workmanship of his hands. Secondly, as it is speciall towards mankinde, in that he was content to become a Redeemer for mankinde, after their fall, and not for any other creature, no not for the Angels that fell as well as man. Lastly, as it is proper to his Elect or chosen ones, whereby he accepts of them to life euerlasting, and hath a purpose to doe them good for euermore.

*Doct.*

Now in this last sense is the word here to be taken, wherefore from hence we may safely collect this Doctrine, that Iesus Christ our Sauour is such an one, as doth loue his Church and people well: they are deare vnto him, they are his darling and his loue; they are such, on whom his heart is set. So much doth *Paul* teach vs, when he saith, *And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs*, Ephes. 5. 2. So much doth *Iohn* teach vs, when hee saith, *And from Iesu Christ, which is a faithfull witnesse, and the first begotten of the dead, and Prince of the Kings of the earth: vnto him that loued vs, and washed vs from our sins in his blood*, Reuel. 1. 5. So much doth *Zachary* teach vs, when hee saith, *For he that toucheth you, toucheth the apple of his eye*, Zach. 2. 8. So much doth *Zephaniah* teach vs, when he saith, *Reioyce O daughter Sion, be yee ioyfull, O Israel, be glad and reioyce with all thine heart, O daughter Ierusalem: The Lord thy God in the middest of thee is mighty; he will saue, he will quiet himselfe in his loue, he will reioyce ouer thee with ioy*, Zeph. 3. 14. 17. So much in one word, doth Christ himselfe teach vs, when he saith, *A new commandement giue I vnto you, that you loue one another, as I haue loued you, that ye also loue one another*, Ioh. 13. 34. Then, as he loued *Iohn* his Disciple, Ioh. 20. 2. and as he loued *Paul* his



his Apostle, *Gal. 2. 20.* and as hee loued *Lazarus* his friend, together with his two sisters *Martha* and *Mary*, *John 11. 5.* so doth hee loue all those that doe belong vnto him.

The reasons to moue him herevnto are chiefly foure. The Reason, first is, because shee is part of himselfe. *For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Church, for we are members of his body, of his flesh, and of his bones. Eph. 5. 29 30.* The second is, because shee is like himselfe, hauing the image of his owne Maiestie stamped in her. As he is holy, so shee is holy. *Cant. 4. 7.* For *Simile similibus gaudet*: like doth reioyce in like, as it is in our prouerbe. The third is, because she doth loue him and hath some good care to worship and serue him. For hee cannot but loue such againe, and that according to his owne word and promise, when he saith: *He that hath my commandments, and keepeth them, is he that loueth me, and he that loueth me, shall be loued of my father, and I will loue him and will shew mine owne selfe vnto him. John 14. 21.* The fourth is, because shee is redeemed by him, and it did cost him much before hee could get her, yea more then siluer and gold, euen his owne hart blood, as *Peter* doth well note, in *1 Pet. 1. 18. 19.* When hee saith, *Knowing that you were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation, receiued by the traditions of your fathers, but with the precious blood of Christ, as of a lambe vndefiled, and without spot.* For the more we giue for things, the greater value and price doe we set vpon the things.

But to leaue the reasons of this doctrine, and to come to the vses of it, this loue that is in Christ towards his Church, may serue vs well for foure purposes. The first is, to assure vs of glory to come. For it is vnpossible, that they should perish, whom the sauiour of the world doth loue, and whom hee hath chosen for his vwife. Doubtlesse nothing shall hinder their saluation, but all things shall worke for there best for the accomplishment thereof. *Rom. 8. 28.* Well therefore might our sauiour say of them, as he doth in *John*, Chapter 10. 27. 28. 29. *My sheepe here my voyce, and I know them, and they*

vse.



*they follow mee, and I giue to them eternall life, and they shall neuer perishe, neither shall any plucke them out of mine hand: My father which gaue them mee is greater then all, and none is able to take them out of my fathers hand: I and my Father are one.*

The second is, to open vnto vs our dignitie aboute others. As *Iohn* did say, behold, what loue the father hath shewed on vs, that wee should be called the sonnes of God. *1 Iohn 3. 1.* So may I say, behold what loue the sonne hath shewed on vs, that we should be called the wife of God: for so we are in many places of the scriptures. Surely there are none in the world aduanced to this degree of honour, but our selues, vvhoe are of the Church. Oh my deare brethren, can vvee consider enough of this? or can vvee expresse it, as it doth deserue? What? is it true indeede, that the sonne of God, yea the onely sonne of God, who is the heire apparent of all the world, doth loue vs poore and sinnefull vvtches, and that hee is well content to marry with vs, and to take vs home to himselfe for his wife? wonderfull! Oh wonderfull! what a thing is this? meditate, Oh meditate, I beseech you, vpon this point both day and night, and turne it to your good.

The third is, to comfort vs against the hatred of this world. Here wee shall be despised, and be had in great contempt and disgrace. *Iohn 15. 19. Math. 10. 22.* But as *Elkanah* said to *Hannah* his wife; *Why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten sonnes?* *1 Sam. 1. 8.* So may not *Christ* say vnto vs? why are you sad? or why are you grieved? Is not my loue better to you then the loue of all the world? Doubtlesse, Gods children doe finde it so to be. Their owne life is not so sweet vnto them, as the loue of *Christ*; according to *Dauids* words, in *Psal. 63.* *3.* Where speaking vnto God, he doth say, *for thy louing kinde-nesse is better then life, therefore my lips shall praise thee.* But that we may indeede receiue full comfort from hence, let vs consider in few words, what manner of loue it is that *Christ* doth beare vnto vs. In it, I commend vnto you foure considerable properties. The first is, the greatnesse of it. The second

is,



is, the singularity of it. The third is, the commodity of it. The fourth and last is, the perpetuity of it. For the first; it is so great that wee cannot by our shallow reaches comprehend it: if all the land were paper, and all the water were incke, and all the plants were pens, and all the creatures were writers, yet they would not, nay, yet they could not expresse the greatnesse of it, as it doth deserue. For as the Apostle Saint Paul doth teach vs, the loue of Christ passeth knowledge. *Ephes. 3. 19.* For the second, it is so singular; that all are not made partakers of it, but the elect onely: onely the Church is interessed in this loue. *Ephes. 5. 25.* In this respect she is compared to a garden, that is inclosed, to a spring that is shut vp, and to a fountaine that is sealed fast, in *Cant. 4. 12.* So then, as Christ did not pray for the world, but for his Disciples onely which were in the world, *Iohn 15. 9.* So hee loues not the world, but those of his owne which are in the world. For the third, it is so commodious that to vs it is better then all the world, yea more sweet and pleasant vnto vs then any costly banquet whatsoeuer, made of wine, and other pretious things. *Let him kisse mee* (saith the spouse) *with the kisses of his mouth, for thy loue is better then wine. Cant. 1. 2.* We need not doubt of this, because without Christ we are all but damned persons, but hauing Christ, wee shall be saued. *Iob. 3. 16, 18.* and *1 Iob. 5. 11, 12.* But yet remember what the CHURCH doth say: *like the apple tree* (saith shee) *among the trees of the forrest, so is my welbeloued among the sonnes of men: vnder his shadow had I delights and sate downe; and his fruit was sweet vnto my mouth. Cant. 2. 3.* For the fourth and last, it is so perpetuall, that nothing can breake it off, but it doth continue for euer: well the mountaines may remoue, and the hills may fall downe, but Gods mercy shall neuer depart from vs, neither shall the covenant of his peace fall away, saith the Lord that hath compassion on vs. *Esa. 54. 10.* Those whom Christ doth once loue, hee will be sure to loue to the end. *Iob. 13. 1.* So that nothing can separate vs from the loue of our God. *Rom. 8. 39.* Now my brethren, shall not this comfort vs against the hatred of the world?



When any doth beginne to despise vs, let vs cheere vp our hearts with this, that Christ doth loue vs. For what are they to Christ? Is not his loue better then all their loues? Behold, they are poore, but he is rich: they are weak, but he is strong: they are foolish, but he is wise: they are base, but he is honorable: in a word, they are mortall, but he is a God immortall. Therefore let not the displeasure of this world daunt vs, but let his fauour euermore comfort vs.

The last is, to inflame our loues towards him, and to blow the coales thereof, that they may burne out more and more. The loue of Christ (saith Saint *Paul*) constraineth vs, *2 Cor. 5. 14*. And the Church doth tell vs, that Christs loue was as a banner ouer her, to draw her vnto him, *Cant. 2. 4*. Let it then worke vpon our soules, and moue them to affect him. What? shall hee loue vs, and shall not we loue him againe? What? shall he preferre vs before all the world; and shall we preferre the world before him? God forbid, as he doth loue vs, so let vs loue him againe. Doubtlesse, if some great man should offer his loue to a poore woman of the countrey, and be well pleased to take her for his wife, we might well thinke her to be distracted of her wits, if she should refuse him, and not requite him againe with the like loue towards him. So after the same sort, may we thinke our selues bereft of all our senses, if we loue not the Lord Iesus, seeing he hath loued vs so dearly. Wherefore to end this point, let his loue encrease our loue, and knit our hearts the faster vnto him. Hitherto hath reached the first Appellation, the second doth now offer it selfe to our examination.

*My faire one.*] Here seemes to be a wonder, that the Church is faire, who said of her selfe, that shee was blacke, *Cant. 1. 4. 5*. But a greater wonder, that Christ should say, that she was faire: for man may be deceived, but Christ cannot. Surely man may praise one to be faire, when it is nothing so; but Christ cannot doe so. Man (wee know) may erre in his iudgement, for want of skill and knowledge, taking that for faire which is foule, being abused by his ignorance in discerning formes and complexions; but Christ cannot,



not, because in him are hid all the treasures of knowledge and vnderstanding, *Colos. 2. 3.* Man we know may pronounce a false sentence (though he had a true and sound iudgement) for want of sight in beholding the partie, either his eyes may be dimme, or else the members of the body may be couered and kept from his sight: but Christ cannot, because his eyes are as flames of fire to behold all things most clearly, *Reuel. 1. 14.* and all things doe stand naked and open before him, *Hebr. 4. 13.* Man (we know) will lie and flatter, speaking often contrary to his iudgement and sight, to curry-fauour with men and women; but Christ cannot; because hee is truth it selfe, *Ioh. 14. 16.* He cannot speake dissemblingly to please any, but as the very truth is, so doth he alwayes speake. Man (wee know) through a foolish and besotted loue, may take one to be faire, which is foule, according to our prouerbe;

*Quisquis amat ranam, ranam putat esse Dianam,*

*Who so doth loue the frogge in dake,*

*He thinks the same Diana like.*

So strongly doth affection leade a mans minde to a false iudgement; but Christ cannot, because he respects no mans person aboue another, but doth teach the way of the Lord truly, *Matth. 22. 16.* Finally, man (we know) will extoll and commend a little very highly, and a small beautie in his sight will seeme to be very great: but Christ cannot, because he is the King of Kings, and Lord of Lords, *Reuel. 19. 16.* Then seeing that Christ, who cannot erre in iudgement, who doth see all things most plainly, who will flatter no person, but speake according to the truth, who through loue cannot mistake, but take euery thing as it is, who lastly doth dwell in glory and Maiestie vnspeakeable, doth here praise his Spouse, and commend her fairenes, we may well see by it, that her beauty doth excell, and that in pulchritude she is most admirable.

From hence then let vs gather this Doctrine, that the Church of God is faire and beautifull in the eyes of Christ her husband. Large commendations are giuen vnto it in this book often, but I will onely touch a place or two; the first shal be

*Doct.*



be out of the first Chapter, the other out of the fourth. In the first chapter and fourteenth verse, we find these words spoken by our Sauour vnto his Spouse, *My loue, behold, thou art faire, behold thou art faire, thine eyes are like the doves.* And in the fourth chapter and seauenth verse, he doth speake thus vnto her, *Thou art all faire, my loue, and there is no spot in thee.* Dauid also speaking of her in the 45. Psalme, vers. 13. 14. doth break out into these words, and say, *The Kings daughter is all glorious within, her clothing is of broydred gold, shee shall be brought vnto the King in raiment of needle-worke.* And whereas the Saints of God, that stand on Mount Sion with Iesus Christ the Lambe, and haue his Fathers name written in their foreheads, are described out at large vnto vs in the fourteenth chapter of the *Reuelations*, and the beginning thereof. Amongst other things there ascribed vnto them, this is one, *That in their mouthes there is found no guile, and that they are without spot before the throne of God,* vers. 5. In a word, it is said, in *Ren. 19. 8.* that there is granted vnto the wife of Christ, *That she should be arrayed with pure fine linnen, and shining, and that this fine linnen is the righteousness of Saints.* Thus in few words it is apparent that the Church is faire and beautifull in the eyes of Christ.

*Reason.*

Not, that she glittereth with outward and sensible beaurie, which as it is removed from the roote of *Iesse*, that had no forme in it to be desired, *Esay 53. 2.* so are his branches and members burnt and swootic, as if they had lien among the pots, *Psal. 68. 13.* but this her beauty is inward, and according to that which is in the heauens aboue, *Psal. 45. 13.* It standeth not in a faire white skinne, or in a goodly complexion, and well made body, nor yet in gorgeous garments, or rich external ornaments, whether the same doe respect the bodie of man, or the outward worship of the Lord; but it standeth in the glorious and glittering robes of Iesus Christ, and his righteousness, which we call *Iustificatiou*, and in the precious and most shining ornaments of the holy Spirit, and his graces, which we terme *Sanctification*. Doubtlesse our Sauour doth not looke vpon the Church as shee is in her selfe by nature, and as she is polluted by many sins and transgressions: but he

doth



doth behold her, as she is iustified in himselfe (hauing all her iniquities done away through his death and passion and standing most iust and vpright in the sight of God his Father, through the impuration of his righteousnesse and obedience) and as she is sanctified already in part, by the working of the Spirit through the Word and Sacraments, and shall be hereafter in whole, when she is receiued vp into the heauens, and there really married vnto him in all ioy and felicitie for euermore. For as a man who doth loue his Bride well, doth not fixe his eyes vpon her blemishes, and defaults, but doth ouerlook them, and behold onely her comely parts, her parentage, her friends, her beautie, her wisdom, her modestie, her dowrie, her rich ornaments, and such things alone, as may commend her, and make her to be gracious in his eyes; so deales here our Sauour Iesus Christ: though his Spouse haue many imperfections and blemishes about her, yet he doth set none of them in the sight of his countenance, but casting his eyes, as it were, ouer and besides them, he doth onely behold such things in her, as are most comely and excellent. He doth see how she is borne againe, and made a new creature by the working of his holy Spirit. Hee doth see, how shee is cleansed from all her sins by his blood and bitter passion. He doth see how she is clothed with his righteousnes, and with that perfect obedience which he yeilded vnto his Father in all the points of his law. He doth see how she is re-created and made againe, in some part, according to his owne Image, in vnderstanding and holines, in faith, hope, loue, feare, humility, patience, knowledge, and many other graces abounding in her more and more. Finally, he doth see, how shee shall be decked with all graces hereafter, and be beautified with all rich ornaments whatsoeuer, euē in the end of the world, when all imperfections shall be taken away from her, and she shall be made perfect in euery respect and consideration. And for this cause doth he here commend her beauty, and say, that *she is faire*. So that this is in a double regard, the one is of Iustification, which she hath from him; and the other is of Sanctification, which she hath from his Spirit: for by him she is iustified, and by his Spirit shee is sanctified, 1 Cor. 6. 11. Wherefore then, wee are



made faire two waies. The first is by the imputation of Christs most excellent forme vnto vs. The second is by a reall transfusion of his louely graces into vs; for he doth both cleanse vs from our sinnes, and also cloth vs with the liken robes of inherent holinesse.

*Vs.*

The knowledge of this Doctrine is profitable vnto vs many wayes: first, for Consolation: secondly, for Exhortation, and thirdly, for Confutation. For Consolation, because we may from hence receiue some comfort, in that we are faire in his eyes, who is able to saue vs. It is the whole desire of the Church to be comely and handsome in the eyes of Christ. If he accept of her, and think her faire, it is all well, what can she desire more? A singular ioy it must needs then be vnto her to vnderstand for certaine, that she is trim and beautifull indeed in his sight. And therefore Christ, as it were, to cheare her vp, doth pronounce, in manner as you haue heard, that *shee is faire*. We may reioyce and triumph in this, euen so many as vnfaignedly doe loue him, that we are so comely and pleasing in his eyes. The Diuell, as he hath in one hand the glasse of *Selfe-loue*, to set before men, to draw them on to their sinnes, that so they therunto looking, may *Narcissus*-like, be rauished with their owne beauty: so hee hath in the other hand, the glasse of *Gods-law*, to present vnto them, to terrifie them for their sins, that so they beholding themselves therein, may *Indas*-like, goe and hang themselves. But against this his poison, we haue here a good Antidote, if he cry out and say, *Thou art a deformed person, thou art foule and filthy, thy sins are many and grieuous, the Lord of glory cannot regard thee, &c.* Doe thou reply this answer backe againe vnto him, and say, *Avoid Satan, answa thou lyer; it is not true which thou dost say, I am faire and beautifull, and the God of heauen doth respect me. I will beleeue him, that here speaketh, who is truth it selfe; but I will not beleeue thee, who hast beene a murderer and a lyer from the beginning, Ioh. 8. 44.* Wherefore my brethren, comfort your selues with these things: for looke what Christ doth here speake to the whole Church, the same hee speakeith to every faithful person in the Church. Is there faith, repentance, loue, feare, zeale, humility, and a care of true godlines within thee? then



then passe not for any temptation of Satan : for although there be the remnants of sin abiding still in thee, and a mixture of diuers infirmities with thy heavenly graces; yet this is not taken away from thee, *My lone, my faire one* : for Christ doth behold thy vertues, and comely ornaments, wherewith thou art decked, and he doth not stand gazing vpon thy sins and deformities, wherewith thou art polluted : he is content, as it were, to ouer-looke them, and to passe them ouer, as if they were not, and that as it may seeme for these causes. First, because they are already done away from thee by his merit and death, when he died for thee. Secondly, because they are ouer-reached, and out-valued by his graces and gifts in thee, which doe far surmount them all. Thirdly, and lastly, because he will wholly purge thee from them in the end, when he shal take thee out of this world, and make thee sit with him in the highest heauens. In regard whereof, our Sauour doth iudge thee to be neuer a whit, as it were, the lesse beautifull and faire in his eyes, for thy transgressions, then if thou hadst none at all: euen as a Bride-groom with vs, doth thinke his Bride to be nothing the lesse comely or handsome for a little dirt that is vpon her, which is not naturall and continuall, but accidentall and vanishing, as who hath contracted the same vnto her selfe by her labour and paines, about some foule and filthie worke, and may easily also wash the same away from her with water at any time, when she will. Wherefore finde out those graces of Sanctification, which I nominated euen now, and though they be not perfect or full within thee, yet be sure they be in truth and sincerity, and doubt not, but that thou art most faire and beautifull in the sight of the euer-liuing God, prate the diuel, or the world, neuer so much to the contrary.

For Exhortation, because we may from hence be stirred vp to vse all possible meanes, to get some holines and righteousness vnto our selues, that as the Church is faire, so we our selues also may be faire. Surely, vnlesse that we be pure be innocent, be patient, be louing, be humble, be faithfull, be iust; in one word, be deuout and religious; we cannot, nay, we may not perswade our selues, that wee are of the Church. In the Church indeed we may be, but of the Church we cannot be:



for that is a company of Saints, or holy ones alone. They are, as Peter doth speake of them, *1 Pet. 2. 9. A chosen Generation, a royall Priesthood, an holy Nation, and a peculiar people, to shew forth the vertues of him that hath called them out of darknes into his marueilous light.* If wee reade ouer the holy Scriptures, wee shall neuer finde, that any doe belong to Christ, who are not holy and righteous like to Christ. *They that are Christs* (saith Saint Paul, *Galath. 5. 24.*) *haue crucified the flesh, with the affections and the lusts.* Again, *If any man be in Christ* (saith he, *2 Cor. 5. 17.*) *let him be a new creature. Old things are passed away, behold, all things are become new.* In this (saith Saith Iohn, *1 Ioh. 3. 10.*) *are the children of God knowne, and the children of the Diuell: who soeuer doth not righteousness, is not of God, neither he that loveth not his brother.* Likewise, he saith, *vers. 3. And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.* Wherefore, my brethren, let this awaken vs vp, that we may be from hence-forward vpright and innocent persons, as we ought to be, hauing both the righteousness of Iesus Christ vpon vs, and the holines of the spirit within vs. For albeit, when our Sauour did first cast a loue vnto vs, we were as loathsome and vgly creatures, and lay wallowing in our blood, *Ez. 16. 6.* yet now since he is content to take vs for his oane, let vs not lie any longer in our filthines, but wash our selues in his blood, and bathe our soules in the water of his Spirit. In this regard we must be like *Rebecca*, when shewas brought to *Isaak* for a wife: and vnto the *Virgins at Sushan*, when the King *Assuerus* was to goe in vnto them. We must be altered and changed cleane from that wee were in former times. We must now haue our hands adorned with the bracelets of good and charitable workes vnto our brethren. We must now haue our eares hanged with the earings of faith and obedience to Gods word. We must now haue our neckes beautified with the golden chaine of Christian vertues. In a word, we our selues must now be wholly perfumed with the sweet ointments, and pleasant odors of Iesus Christ, and of his Spirit; else how shall wee perswade our selues, that wee are of the number of the Church, when we our selues are not faire, like vnto the Church.

For



For confutation, because we may from hence haue sufficient matter, to confute not onely those, who are foule and filthily in their wayes, to be no wife at all vnto Christ, but also those that hold vs to be so loathsome vnto God, that we may not goe vnto him immediately our selues in our prayers and supplications, but must vse certaine mediators and intercessors, who may pray vnto him for vs, and obtaine that of him that we sue vnto him for. For surely, seeing we are precious in the sight of Christ, and faire in his eies, there is no doubt at all to be made, but that we may with boldnes and confidence of heart come before him in our owne persons, with all our prayers and supplications, to craue of him whatsoever is according to his will, either respecting his glory, or the saluation of our soules. For this vse doth he himselfe make of this Doctrine, as we may see, by *Cant. 2. 14.* when he doth vse these words vnto his Church, saying, *My dove, that art in the holes of the rocks, in the secret places of the staires, shew me thy sight, let me heare thy voice, for thy voice is sweet, and thy sight comely.* He perswades her to come vnto him by this reason or argument, euen because shee is faire and comely in his sight. So that our pulchritude or beautie should allure vs vnto him. But let vs heare what Rome doth say to the contrary. As a meane and silly subiect (saith she) is vnworthy to come in his owne person with his suits vnto his King or Prince, and therefore must vse some Courtiers or persons of estate to be spokel-men for him, and to commend his suite vnto his King or Prince, that so he may the sooner obtaine it. So man, through his sins and corruptions, is altogether vnworthy, to present himselfe in his owne person, before Iesus Christ the King of Kings, and the Prince of Princes, and therefore in all submission he must vse the mediation either of Saints or Angels, when he is to commence any suite vnto him, if he purpose to speed therein, and to haue the same granted vnto him. For this cause shee jumps right with the Heathen people of old, and the gracelesse nations of the world. For as they constituted and made seuerall gods, or goddes, for seuerall nations, for seuerall times, for seuerall creatures, and for the seuerall parts of mans body: so doth shee subordinate and appoint for all these, seuerall Saints



or Angels: as for example they had *Nepinne* for Troy, *Venus* for Cyprus, *Minerva* for Athens, *Iuno* for Carthage, and *Iupiter* for Rome: so she hath *S. George* for England, *S. Andrew* for Scotland, *S. Patrick* for Ireland, *S. Dennis* for France, *S. James* for Spaine, and *S. Paul* and *Peter* for Rome. They prayed to *Mars* and *Bellona* in the time of warre, to *Ceres* in the time of scarcity, to *Esculapius* in the time of sicknes, to *Libe*r in the time of captiuitie, to *Bacchus* in the time of hunger, to *Neptune* in the time of tempests, & to *Iuno* in the time of child-bed. So she prayeth to *S. George* in the time of war, to *S. Anne* in the time of pouerty, to *S. Roch* in the time of sickenes, to *S. Leonard* in the time of captiuitie, to *S. Urbane* in the time of hunger, to *S. Nicholas* in the time of tempests, and to the Virgin *Mary* in the time of child-bed. They consecrated the Swan vnto *Apollo*, the Peacock to *Iuno*, the Doue vnto *Venus*, the Night-crow vnto *Minerva*, the Dogge vnto *Mars*, the Honey vnto *Mercury*, the Wheat vnto *Ceres*, & the rose vnto *Cupid*. So she hath consecrated her Sheepe vnto *Vandolus*, her Horses vnto *Eulogius*, her Oxen to *Luke*, her Purse to *Sythe*, and her Pigges to *Anthony*. Finally, they allotted to *Minerva* the head, to *Iuno* the heart, to *Mars* the breast, to *Iupiter* the spirit, to *Mercury* the tongue, to *Bacchus* the throat, to *Hercules* the armes, to *Cupid* the liuer, to *Apollo* the palmes, and to *Venus* the secrets. So she hath allotted to *Anastatius* her head, to *Otilia* her eyes, to *Apollonia* her teeth, to *Blaze* her necke, and to *Erasmus* her belly. Of these things we may reade a little in the booke of Martyrs, where these verses amongst many others, are composed and set downe for our instruction.

To Saint Sythe for my purse,  
 Saint Loy, saue mine horse,  
 For my teeth to Saint Apoline,  
 To Saint Iob for the Poxe,  
 Saint Luke saue mine Oxe,  
 Saint Anthonic saue my swine.  
 To Maister Iohn Shorne,  
 That blessed man borne,  
 For the ague to him we apply.

Which



Which ingleteth with a boote,  
 I bestrow his heart roote.  
 That will trust him, and is he I.  
 Such was our trust,  
 Such was our lust,  
 Vpon creatures to call and cry,  
 As men did please,  
 For every discase,  
 To haue a god peculiarly.

But what shall wee doe vvith this rabble and vnknowne reute of Saints? we need them not. For we our selues may goe boldly vnto Iesus Christ without their mediation or others: for he doth well accept of vs, and we are faire and beautifull in his eyes, yea, hee doth take great delght and pleasure in our presence and company, as it is intimated by the spirit of God in *Psal. 45. 8.* vvhere it is said, that the Saints of God doe make him glad, while he is in the Tuory pallaces with them. Let vs therefore goe vnto him in our owne persons, and not trust vnto the mediation of others, whether they be Saints or Angels. And as for this similitude, which the Synagogue of Rome doth alledge, deriued from an earthly King and his manner of dealing with his subiects, *viz. posse nos per istos ire ad deum, sicut per comites peruenitur ad regem*, that men by such mediators may goe to God, as they goe to Kings by those who are honourable in their courts. I answer with Saint *Ambrose*, who did obuiate the same obiection in his time, *hoc est misera vti excusatione*, that this is to pretend a miserable excuse. For there is no good fitnesse or agreement betwixt it, and that, for the which it is produced, neither in regard of Christ himselfe, nor of his Saints and Angels.

Not of Christ himselfe, because there are these differences betwixt him, and an earthly King. First, he can heare all suites and supplications, which may be put vp vnto him: but an earthly King cannot, because his businesse will not afford him so much time. Secondly, hee can be in no danger of sicknesse or destruction, by the admittance of any person into his presence: but an earthly King may, because his body is subiect to diseases and death as well as others, which diseases  
 and



and death may easily be brought vpon him by contagious and treacherous persons, if once they may haue their free access vnto him vvhen they vvill. Lastly, hee cannot be deceived by the false informations of such suppliantes, as doe come vnto him, as who doth behold all things, and see the very secrets of the hart within, but an earthly King may, because oftentimes both the persons themselves, and also their suites are vnknowne vnto him.

Not of his Saints or Angels, because there are these disagreements betwixt them and worldly courtiers. First, they cannot heare vs when we speake vnto them, nor vnderstand what wee say in our praies before them (for that is a thing proper and peculiar to God alone to heare them that are farre absent from him, and to vnderstand what is in their harts and soules within :) but worldly courtiers may heare and vnderstand those supplications, which are brought vnto them, because they are set downe in plaine termes and words before their eyes. Secondly, as they haue access vnto Iesus Christ, so the rest of the Saints haue vvhich are liuing vpon the earth, for the throne of grace is open as well for these as for them. *Heb.* 4. 16. and Chapter 10. 19. 20. *Ephes.* 2. 18. but vvorldly courtiers may come in boldly vnto their King, when others are shut out, because their faithfulness is knowne, and they haue some seruice to doe about his Maiestie. Finally, as they haue grace and fauour in the sight of Christ for the procurement of any benefit or good turne, so all the reall members of his body haue also, vvhich are here warring vpon the earth : for hee is no accepter of persons. *Act.* 10. 34. 35. and *Math.* 7. 7. But worldly courtiers are so gracious with their Kings, that they haue almost what they will aske, when other silly subiects and base wretches are sent empty away and can obtaine little or nothing at all. So that then this comparison or similitude, is saples and not worth a rush, and therefore let no wise man be moued by it.

Hauing thus gone ouer the Appellations, let vs now stand a little vpon the Exhortations. They are in number two, as I told you before. The first is, *Arise*, the second is, *come away*.

*Arise.*] The Church at this time was in some drowsie security



ty and much oppressed with a spirituall lazinesse, that made her vnwilling to walke after Christ her husband, in the wayes of eternall life. Howsoever he came so neere her, as to looke through his Gospell vpon her, yet shee saue still, and moued not so much as one foot, to come vnto him, such frailty and imperfection was in her: Either she lay snorting in the pleasures of this present world; or shee was pressed downe and tired with that heauy burthen of originall corruption spoken of in *Hebr.* 12. 1. or shee was terrified with outward persecution, and so, after the example of the Apostles, fled as it were, from Christ, and hid her selfe in some cabbin or hole, not daring to peepe out of the same. But howsoever it came to passe, whether this way or that way, it is certaine, that she was in some fault, and is here called vpon to amend it: for to *Arise*, is nothing els, but to leaue sin, and to walke in righteousness; as wee may see by the Apostles words, in *1 Cor.* 15. 34. when hee saith, *Awake to liue righteously, and sin not*: so that to liue righteously, and not to sinne any more, is to *Awake*, or to *Arise*. Here, in that Christ doth thus speake vnto his Church, and will her to arise, I might note vnto you, first, that the best of al are most fraile and full of imperfections: then that they are to be stirred vp vnto their duties, and to be whetted on by the words of Exhortation: for surely they are like vnto greene wood, that must be alwaies blowne; vnto dull horses, that must be alwaies spurred; vnto blunt kniues, that must be alwaies whet; and vnto lame beasts, that must be alwaies driuen. But these things I will passe ouer, and refer the meditation thereof vnto your selues.

The principall matter that I now will stand vpon, is this: That men must not continue in their sinnes, but arise from them, and leaue them. So *Esay* doth teach vs, saying, *Wash you, make you cleane, take away the euill of your workes from before mine eyes, cease to doe euill, learne to doe well*, *Esay* 1. 16. 17. So *Ezechiel* doth teach vs, saying, *Cast away from you all your transgressions, whereby you haue transgressed, and make you a new heart, and a new spirit, for why will you die, O house of Israel?* *Ezec.* 18. 31. So *Daniel* doth teach vs, saying, *Wherefore, O King, let my counsel be acceptable vnto thee, and breake off thy sin by righteousness, and thine iniquity by mercy towards the poore: loe, let there be an healing of thine error*, *Dan.* 4. 24. So *Iohn* the Baptist doth teach vs, saying, *Repent for the kingdome*

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of heauen is at hand: O generation of Vipers, who haue forewarned you to flye from the anger to come? bring forth therefore fruits worthy amendment of life, and thinke not to say with your selues, we haue Abraham to our father, *Mat. 3. 2. 7. 8. 9.* So Christ doth teach vs, saying, Behold, thou art made whole, sin no more, lest a worse thing come vnto thee, *Ioh. 5. 14.* So Peter doth teach vs, saying, Amend your liues, and be baptised every one of you in the name of Iesus Christ, for the remission of sins, and ye shall receiue the gift of the holy Ghost, *Act. 2. 38.* So in a word, Paul doth teach vs, saying, Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light, *Ephes. 5. 14.*

*Reason.*

The reasons why we must leaue our sins, and not continue in them, are chiefly foure. First, because they doe anger God, whom we should please in all things, and much offend his Maiesty. When Moses and Aaron failed in their duties, and committed, in mans iudgment, but a small fault, at the Waters of Meribah, when they did not sanctifie the Lord in the presence of the children of Israel, as they should haue done; the Lord was so offended with them for it, that hee would not giue them leaue, and so let them liue to bring their people into the land of Canaan, which he had giuen vnto them, *Numb. 20. 12.* Secondly, because they doe wound our soules and consciences, troubling them, as grauell doth our feet within our shoes; as we may see by the example of David, complaining of his miserable estate, in this regard, in the beginning almost of the 32. Psalm, and making his petition vnto the Almighty for the redresse thereof, in *Psa. 51. 8.* when he saith, *Make me to heare ioy and gladnes, that the bones which thou hast broken may reioyce.* And againe, in vers. 12. *Restore to me the ioy of thy saluation, and stablish me with thy free Spirit.* Thirdly, because they hinder good things from vs, and are as a wall betwene God and vs, to stop his benefits from comming downe vpon vs, *Esay 59. 1. 2.* *Your iniquities (saith Ierem. 5. 25.) haue turned away these things, and your sins haue hindered good things from you.* Lastly, because they will bring destruction to vs at the last, and cast vs downe into hel; vnlesse, to wit, we doe leaue them in time: for so much doth Christ teach vs in *Luk. 13. 3.* when he saith, *But, except you amend your liues, ye shall all likewise perish:* so doth the Apostle Saint Paul in *Rom. 8. 13.* in these words, *For if yee liue after the flesh, yee shall die,*  
but



*but if ye morisue the deeds of the body by the spirit, ye shall liue.*

This serues first to reprove them, who continue still in their sins, and by no means will leaue their transgressions: of them the world is too full: wee finde by experience that nothing can reclaim the greater sort from their loose and licentious wayes, chiefly in this brasen and iron age wherein we liue: for neither the Preachers of God in exhorting, nor the goodnes of God in calling, nor the will of God in commanding. nor the Spirit of God in mouing, nor the benefits of God in blessing, nor the iudgments of God in punishing, can preuaile with many of vs to turne vs to the Lord, or cause vs to arise out of the warme bed of our carnall delights. So that the Lord may iustly make his complaint of vs, as he did of Israel, saying, *I harkened and heard, but none spake a right, no man repented him of his wickednes saying, what haue I done? euery man turned to their race, as the horse rusheth into the battell.*

This serues secondly, to comfort such, as haue forsaken their sins and haue cast away their iniquities: though the world dorth scorne them, because they will not runne to the same excelsse of riot with them, as they did heretofore: yet here is a comfort for them; they doe but their dutie, and that which the scornors themselves ought to doe.

This serues thirdly, to stirre vs and to rouse vs vp out of the bed of our security. We must not lie still in the same, like the slug-gard, who is vnwilling to arise out of his sleepe, saying, *yet a little sleepe, a little slumber, a little folding of the hands together, Prov. 6. 10.* But we must leaue our sins with speed, and forsake them. And therefore, my brethren, consider with your selues, in what sinnes you are asleepe; whether it be in the sin of ignorance, or in the sin of infidelity, or in the sin of pride, or in the sinne of couetousnes, or in the sin of drunkennes, or in the sin of whoredome, or in the sin of swearing, or in the sin of lying, or in the sin of idlenes, or in the sin of malice, or in one word, in the sin of any breach of Gods Commandements; whatsoeuer it be forsake it and leaue it. I come now, as a *Nathan* to *Dauid*, to request this at your hands, and as a *Ionah* to *Niniueh*, to proclaime warre against you, vnlesse you doe it. Oh, remember (I beseech you) the reasons before going and let them sinke into your hearts for your good. Arise first, and leaue all your sins, that you may not anger your



God any further, but bring good contentment vnto him in all your waies, as the children of the liuing God ought to doe. But if you care not for Gods displeasure, yet arise in the second place and leaue all your sins, that you may not wound your owne consciences, and be, as it were, hangmen vnto your selues, to teare your owne flesh with your owne nailes, but that you may reioyce and be glad all the dayes of your liues. But if your consciences be dead, and as it were scared with an hot iron to feele nothing, so that no sin doth trouble it: yet arise in the third place, and leaue all your sins, that you may not impouerish your owne persons, and bring your selues and your posterity to meere beggery, especially in regard of the soule and the good estate thereof, but that you may receiue plentifull blessings from the Lord, and be laden with his benefits both temporall and eternall, appertaining either to soule or body.

But if lastly, you care not much for the blessings and benefits of God, as hauing enough already, and thinking your selues sufficiently happy without him, yet arise and leaue all your sins, that you may not be damned in hell for euer, and there lie tormented in flames of fire that cannot be quenched, but that you may be saued, and come to life euerlasting, where you may reioyce in ioyes that are vnspeakeable. I hope, that these things will awaken you, and bring you home vnto your God: and so I come vnto the last branch of my Text, which is, *Come away.*

*Come away.*] Because it is better to lie still, then to arise and goe astray: our Sauour shewing vs how wee should moue, biddeth vs not onely to arise, but addeth further, that we must come away, *to wit,* after him, leauing this world, and all the things therein behinde vs. As the first Exhortation was needfull, so is this latter: For the Church was now vnwilling to stirre after Christ. In this case she was like a silly woman, who in the Winter would faine liue at home, and in no case take a iourney abroad, as knowing that time of the yeare to be vnseasonable for her travelling: and that, first, because the dayes are short: secondly, because the aire is cold: thirdly, because the wayes are foule: fourthly, because the Element is watry and full of raine: fifthly, because the prospect of the country is doleful: and lastly, because the danger for her body and goods is great. The words follow-  
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ing doe shew that this was her estate, wherein Christ doth tell her, that the Winter was now past, and the Spring come, and therefore she was to Arise and to come away.

Wherefore, from hence let vs collect this Doctrine, that it is the part of all good Christians, to leaue this world, and to goe after Christ. The Church doth promise to doe the same, *Draw me*, saith she, *and we will runne after thee*, Cant. 1. 3. The Apostles in act and deed did performe the like, *They left all, and followed Christ*, Matth. 19. 27. The same is reported of the sheepe of Christ: *My sheepe* (saith our Sauour) *heare my voice, and I know them, and they follow me*, Ioh. 10. 27. We finde also the like in that hundreth fortie and foure thousand, that stood with the Lambe on Mount Sion, and had his Fathers name written in their foreheads: for this commendation is giuen of them; *These are they, which are not defiled with women, for they are Virgins; these follow the Lambe whithersoever he goeth: these are bought from men, being the first fruits vnto God, and to the Lambe*, Ren. 14. 4. Thus you see how we should goe after Christ, and bewell content to leaue all the world, to follow him.

The reasons to moue vs herevnto are these. First, because he is our husband, and we are his wife. *Ephes. 5. 26.* For the wife must follow her husband, and forsaking all other friends must cleaue onely vnto him. *Gen. 2. 25.* Secondly, because he will then take a great delight in vs, and satisfie himselfe in our loue, according to that which is in *Psal. 45. 11. 12.* where it is said, *Hearken (O daughter) and consider, & incline thine eare: forget also thine owne people, & thy fathers house. So shall the King haue pleasure in thy bewtie: for hee is thy Lord, and reuerence thou him.* Thirdly, because wee are dead to the world, and a liue in him. *Col. 3. 3. 4.* Lastly, because he will liberally reward all such as doe come after him. *Verily* (saith he) *I say vnto you: that when the sonne of man shall sit in the throne of his Maiestie, ye which followed me in the regeneration, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel. And whosoever shall forsake house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, he shall receiue an hundred-fold more, and shall inherie everlasting life.*

This reprocues those, that care not for Christ, but followes this world altogether. Whatsoeuer they be, whether rich or poor,

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high or low, wife or vnwife, bond or free, male or female, certaine it is, that they are none of Christs. Hee will disclaime them, and not approue them for his owne. *If any man (saith he) come to mee, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my Disciple. And whoeuer beareth not his crosse, and commeth after mee, cannot be my Disciple.* Luk. 14. 26. 27. wherefore let this worke repentance in the harts of worldly men, and turne them to the louing Lord.

As this doth serue to reprove all such as preferre the world before Christ: so it may serue also to prouoke vs all, to preferre Christ before the world. Surely it should moue vs, to set him still before vs, and pricke vs forward to goe after him: if a man were in a farre country farre from his friends and neereft kinsfolkes, though his eyes did behold the fairest pictures, his eares heare the sweetest musicke, his mouth tast the daintiest meate, his body lie vpon the softest bed, and all his senses compassed about with the rarest obiects of tenne thousand: yet would his heart be at home, vnlesse hee were bewitched, as the poets fatne of *Ulissey*, whom the cups of *Circe* did make to forget his natieue country and faithfull wife. So, euen so, vnlesse we be enchanted with the witchcraft of the deuill, all the trash and pelfe of this world cannot hold vs here below, but our harts will mount vppward, and be fixed vpon our Bride-grome, in whose presence is the fulnesse of ioy, and at whose right hand are pleasures for euermore: and all our trauell will especially tend to attaine vnto our country in the heavens, and to celestiall Ierusalem that is aboue. For wee are here as strangers and pilgrimes vpon the earth. 1 *Pet.* 2. 11. and our πολιτεύμα, or corporation, whereof wee are members, is in the heaven, *Phil.* 3. 20. Surely our earthly houses are not κατοικια, but παροικια, that is, rather an Inne to lodge in, then a permanent mansion to abide in. 2 *Cor.* 5. 1. wherefore, I pray you, let vs euermore set our hearts vpon Christ, and follow him. It is recorded in the greeke and Romaine stories, that *Hippocratea* did so exceedingly loue her husband *Mithridates* King of Pontus, that when hee was put to flight, and enforced to wander vp and downe the woodes and deserts to saue his life, she attyred in mans apparrell did follow him euery way through thicke and thinne.



thinne, repuring her kingdome, her wealth, her country, and her happineste to be there where her husband was: So after the same manner, if we be so faithfully affected to our most sweet and louing husband in the heauens, we must not settle vpon our lees, nor set our affections on things that are below, but follow on hard, though it be through the thorny path of persecution, of the strait way, that hee is gone before vs: wee must count all things but dunge and drosse in respect of him. *Phil.* 7. 8.

If any man would here know, how wee must goe after Christ, *Objection.* the answer is, that we must doe it, first, by contemplation: secondly, by desideration: thirdly, by determination: fourthly, by conuersation or imitation. By contemplation, wee euermore thinking of him, and hauing our thoughts in heauen, where hee is. 2 *Cor.* 4. 18. By desideration, wee euermore desiring to be in his presence, and to haue a fellowship with him in ioyes vnspokeable. *Col.* 7. 1. *Phil.* 1. 23. 2 *Cor.* 5. 8. By determination, we euermore resolving with our selues, to cleaue continually to him, and to repute all things but trash in respect of him. *Act.* 11. 23. *Phil.* 3. 8. *Rev.* 12. 11. By conuersation, or imitation, wee euermore labouring to doe as he hath done, and to walke in such steps, as hee is gone before vs. *Ephes.* 5. 2. *Iob.* 13. 15. *Math.* 11. 29. Oh my brethren, strue and contend to follow Christ after these wayes, if there be any thing, that will hinder you from the same, cast it away. *Heb.* 12. 1. Be it that the right hand, or the right eye should cause you to offend herein, yet spare them not, cut off the one, and pull out the other. *Math.* 18. 8. 9. There are many Lords, doubtlesse, struing for vs. The world with her pleasures allures many to follow her, but pretend what she will, in truth her word is *Decepiam*, I will deceiue you. The flesh would haue man a seruante to her lusts, shee wants not her baits wherewith to beguile him, but in truth her word is *Insciam*, I will infect you. Satan, strongest of the three, vsurpes superiority ouer man, hee craues that man should fall downe, and vvorship him, he vvants not promises enough, faire in shew, but in truth his word is *Interficiam*, I will destroy you. Iesus Christ our lawfull Lord hee also calls vpon vs, and exhorts vs to serue him, he hath life in the one hand, durable riches and honour in the other, and in truth his word is *Reficiam*, I will refresh you.

Now



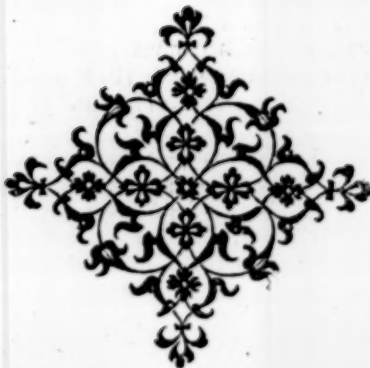
Now in this strife to vvhom shall vvee yeeld our selues, but vnto him, vvho cries *Reficiam?* Letvs therefore doe as vve are here vvilled for to doe; *come away*: and then doublelisse vvee shall vvant nothing. *Habent enim omnia, qui habent Christum habentem omnia*: For they haue all vvho doe enioy Christ the Lord of all. And so I end, and commend you to God, and to the vvord of his grace, vvhich is able to build further and to giue you an inheritance among all them which are sanctified.

To the vvhich inheritance the Lord bring vs all for his sonnes sake, to vvhom vvith the father and the holy Ghost, one eternall God, and three distinct persons, be all honour, and glory ascribed both novv and euer-

more. *Amen.*

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FINIS:





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